THE EXALTATION OF All things in Christ, AND OF Christ in all things.

With a full discovery of the Good, and the Evill, in man, which (as two particular men) are dwelling and inhabiting in one particular person.

Or, a *Jacob* and an *Esau* in one *Rebecca*.

Together with a brief discovery of some things concerning

{Election, and Reprobation. / Resurrection, and Day of Judgment. / Love, and Wrath, in GOD, and Man.} {The causes of trouble, and joy in the Creature. / The chaining up of the Devill. / And the state of a Christian in three Kingdoms, &c.}

Being some sparkles of that glory, and some beames of that light, that shines and dwells in

RICHARD COPPIN.

THE THIRD PART.

Colos. 1. 16, 17, 20. *By him were all things created that are in heaven, and that are in earth, visible and invisible,——All things were created by him and for him——and by him all things consist——it pleased the Father——by him to reconcile all things to himself,——whether they be things in earth, or things in heaven.*

Ephes. 1. 9, 10. *And he hath made known to us the mystery of his will, according to his good pleasure which he had purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth: even in him.*

Rom. 11. 36. *For of him, and through him, and to him are all things.*

London: Printed for *Giles Calvert*. 1649.

To the Reader.

Friends,

I Have here presented to thy view many cleare and excellent truths, though laid downe with much weakneſſe, and with much inability of mans wiſdome or humane learning; yet in the wiſdome, power and ſtrength of God: for there is no wiſdome nor power, but the Wiſdome and Power of God onely, that is able to manifeſt or declare any truth: nothing of man is to be ſeen in that work, neither can it, becauſe none but God is able to do it, and none but God ſhall do it: *For the weakneſſe of God is ſtronger then men, and the fooliſhneſſe of God is wiſer then men*, 1. *Cor.* 1. 25.

2. Nothing but the wiſdome of God, and the learning of God is able to read and diſcerne any truth; becauſe the greateſt wiſdome and learning of men is not able to find out the true meaning of one word in Scripture; for the truth is altogether myſticall: the truth (I ſay) is as myſticall as God himſelf, and therefore none but God in Jeſus Chriſt can declare it, and none but he can interpret it, it muſt be *an interpreter one of a thouſand* that muſt do it, and this is God in Jeſus Chriſt; for to him onely is given the tongue of the learned, as you may plainly ſee in *Iſai.* 50. 4.

3. Seeing it is therefore the work of God onely to reveale and make known all truths, I would have thee therefore in the reading of this to be like the Eunuch in *Acts* 8. 30. 31. who would not of himſelf undertake to know any truth, unleſſe he

were taught it by ſome other body; let me therefore intreat thee in the reading of this, to wait for the ſpirit of God in Jeſus Chriſt, which he hath promiſed ſhall come, and bring all things to thy remembrance, without which thou canſt not know the leaſt truths of God, be they never ſo meane or ſo low: for it is the ſpirit of God onely, that muſt teach thee the things of God, 1. *Cor.* 2. 11.

4. In the reading of this, it may ſeem at the firſt ſight or view of it, to be ſomething difficult and ſtrange in thy apprehenſion, but though it may, I would not have thee therefore out of a raſhneſſe of ſpirit, to judge or condemn it for error, but to carry with thee a ſpirit of meeknеſſe and love, and *judge nothing before the time*, untill the Lord come to reveal it unto thee; and then I believe thou wilt not judge at all, becauſe thou wilt find them to be reall truths, when they ſhall come to be made one with thy ſpirit, for that is the knowledge of truth to be made one with it, and being made one with truth, thou art then one with God, for God and truth is unſeparable, and when thou and the truth are unſeparable, then thou wilt come to know all truth, and not till then; and having known all truth, being made one with it, then thou haſt peace with God through Jeſus Chriſt our Lord.

5. In all theſe, there may not appear to be the fullneſſe of truth, becauſe they may want expreſſions; but though they do not appear to be the fullneſſe of truth, do not therefore think them to be no truth: for truth is not yet manifeſt in full, but in part, and therefore cannot be declared in full, but in part: but what we have received that we freely give, as the Apoſtle ſaith, *freely have I received, and freely have I given: for what I have received of the Lord, that have I declared unto you*, and the Apoſtles then as well as we now, had it but in part; though we now have it fuller then they, yet ſtill but in

art: for that which is hid to day, may be revealed to mor-
ow, for *who knows what a day may bring forth*, or what time
may bring forth? *For the glory of the later houſe ſhall be grea-*
er then the former, ſaith the Lord of Hoſts: Haggai 2. 9. yet the
lory of the former houſe was a true glory, though it had
ot ſuch a fullneſſe of glory upon it as the later: ſo though
his my writing at this time may not ſeem to have the full-
eſſe of truth in it in thy apprehenſion, yet do not therefore
udge it to be no truth at all, but take it, and imbrace it, as a
ruth revealed for the preſent.

6. Again, in the reading of theſe truths, ſome may think
hem to be but low, becauſe they know the ſame things
lready: but what ſaith the Apoſtle, 2. *Pet.* 2. 12. *I will not*
e negligent to put you alwaies in mind of theſe things, though
e know them, and be eſtabliſhed in the preſent truth: On
he other ſide, ſome may think them to be too high, be-
auſe they know them not; and therefore ſay, that they
re not convenient: but though they are high, ſo are all
he truths of God, at the firſt ſight of them, which tends
o a full diſcovery of him, and therefore it is needfull to pre-
nt you with high things, if ever you mean to come to the
ue knowledge of God, for God is high and myſticall, and
herefore you can have no true knowledge of God, without
he knowledge of high things. *Paul* deſired to *know nothing*
ut Jeſus Chriſt and him crucified, 1 *Cor.* 2. 2. and that is the
ighest myſtery in Salvation, to know *Jeſus Chriſt and him*
rucified in us, to know Chriſt in us the hope of glory.

7. And laſtly, let me intreat thee as the beloved of Jeſus
hriſt, (whoever thou art that readeſt) that if thoſe truths
ould not at preſent be made manifeſt to thee, then as thou
ouldeſt wait for the further appearing of Jeſus Chriſt to
y ſoul, ſo wait for the making known of this truth; and if

thou

thou art not at present made one with it, then with patience sit down under that Vine the Lord Jesus Christ, and wait in the Vineyeard, till the Vine flourish, and till the tender grapes appear, and the pomegranats bud forth, even the blessed fruit of the Lord Jesus Christ, falling from him like clusters of grapes into thy mouth; and being thorow ripe, they will digest in thy stomack the better: so the truth of these things being fully manifest to thy soul, in and thorough the Lord Jesus Christ, they will then be sweet, and pleasant, and delightfull unto thee, and thou wilt imbrace them with much joy and comfort, and so desiring the Lord to make thee one with them, I bid thee farewell,

Richard Coppin.

The Contents.

Chap. 1. *The ſubjects of Election, and Reprobation; not perſons, but good and evill in man.* pag. 1.

Chap. 2. *Chriſt, and the Saints, who are not twain, but one, is the elect, or elected.* 2.

Chap. 3. *Salvation, and life eternall, compleated in union, and in the return of all things which came from the Fountain, into the Fountain of life again. Wherein is alſo hinted, upon what account the World, Adam, Chriſt in the fleſh, and all outward appearances are to be put, &c.* 6.

Chap. 4. *The Reſurrection, and day of Judgement; in truth, and myſtery: Wherein is hinted the ſubjects of Reſurrection and judgement, &c.* 9.

Chap. 5. *The riſing out of the grave, at the ſound of the trumpet in a myſtery.* 11.

Chap. 6. *The dead raiſed up, and with what bodies: wherein is hinted how that God hath ſown the ſeed of eternity, (1.) in Adam. (2.) in the fleſh of Chriſt. (3.) in the fleſh of Saints. (4.) in the whole world of things. And that this ſeed dies in all theſe, and how; and that it's raiſ'd again, and how.* 12.

Chap. 7. *Gods love is to the creature, his hatred is to that in the creature which is enmity, and contrary to him.* 18.

Chap. 8. *Of wrath, and love, both in God and man: wherein is alſo hinted, the vaſt difference between the wrath of man, and wrath of God, which is pure, glorious, excellent light, and love, &c.* 19.

Chap. 9. *Againſt what the wrath of God is directed.* 24.

Chap. 10. *What the lake of fire and brimſtone is.* 25.

Chap. 11. *Concerning hell, and heaven; Gods right hand, and left: and how God is ſaid to be in hell, as in heaven.* 29.

Chap. 12. *The great love of God in wrath, and judgement, powring out the one, and executing the other, not upon us, but upon ſin in us, for its deſtruction, and our ſalvation.* 33.

Chap. 13. *How we are ſaved, as by fire.* 38.

Chap. 14. *It is through our own infirmity, that we do not ſee the love of God in wrath; whereby he deſtroyeth ſin for us, and in us.* 39.

Chap. 15. *Sin is the offender.* 41.

Chap. 16. *Sin, the Serpent, the Dragon, Devill, and Tempter, are all one.* 42.

Chap. 17.

Chap. 17. *The flesh of man the seat of sin; and nothing but earth, the habitation of the devill.* 44.
Chap. 18. *The old man, which is sin, is the sinner, the new man sinneth not.* 46.
Chap. 19. *God angry with nothing but sin: and out of huge love to us, is he angry with it.* 46.
Chap. 20. *An additionall word concerning the huge difference between the wrath of man, and the wrath of God.* 52.
Chap. 21. *The causes of joy, and trouble in the creature.* 53
Chap. 22. *The design of God in leaving man to himself, was to manifest his own power, and to shew the creatures weakneſſe.* 55.
Chap. 23. *It is the creatures weakneſſe, and darkneſſe, that apprehends God absent, which is the cauſe of the creatures trouble.* 57
Chap. 24. *The Viſion of God ſlaies ſin.* 58.
Chap. 25. *God, who is light, is in us, when we ſee him not.* 61.
Chap. 26. *The Devill chained up, and how.* 63.
Chap. 27. *Of a threefold Kingdome, in a threefold ſtate. And firſt of the Kingdome of Satan, in a ſtate of nature.* 64.
Chap. 28. *The Kingdome of the Mediator, or of Chriſt in the fleſh.* 65.
Chap. 29. *The Kingdome of the Father, or of Chriſt in the Spirit.* 66.
Chap. 30. *The great glory of the Kingdome of the Father.* 66.

Th

THE ADVANCEMENT Of all things in CHRIST, AND OF CHRIST in all things.

CHAP. I.

The ſubjects of Election and Reprobation, not perſons, but good and evill in man.

I Have obſerved generally among the people, even among profeſſors themſelves, and the greateſt of profeſſors (thought to be) two great miſtakes, concerning two great points, even the grand points of Religion, which are and have been the greateſt diſputes among Saints; one holding forth a generall Redemption, or a generall Salvation, or that all men ſhall be ſaved: And the other holding forth an Election of the one and not the other, that one man ſhall be ſaved, and the other damned, one man loved, and the other hated, as if

God were so unjust to make man, and after to damne him; or at first to love man, and after to hate him; but certainly from all eternity God delighted in man, when as yet there was none of them: in *Proverbs* 8. Christ saith, that from the beginning he *rejoyced in the habitall parts of the earth, and his delight was with the sons of men. ver.* 31. Yet not that God will save all men so as many men suppose, nor save one man, and damn another, nor love one man, and hate another, as those who hold Election affirm, or as the Scripture it selfe speaks according to the letter, and as yet it is understood in a carnall way; so that there is a mistake in both these parties, neither of them understanding the mind of God, nor the mystery of his Will laid down in a dead letter, but do both erre not knowing the truth, not discerning between the person and the evill, between the precious and the vile, but looks upon the person only to be either loved or hated, when the truth is God hates no mans person, but the evill in the person, neither doth he love any mans person any further then as they shew forth something of himself, as they were created by him, and in this sence he loves all creatures, all things in heaven and in earth, because all was made by him as an outward Image or form, which serves only for an outward manifestation or declaration of him, for they all shew that there is a God, and God is seen by his works, *Rom.* 1. 20. So that the outward person of a man is no more then a shadow, and like a shadow goes away.

And now Salvation and Damnation, Election and Reprobation have no relation to any mans person, but to the good and the evill which grows up in the person, so that the person or body of a man in his outward appearance is but as a form in which may be said to dwell the good and the evil, and hath no preheminence above a beast, only this, who knows the spirit of a man that goeth upward, and the spirit of a beast that goeth downward; so in man there is a spirit that ascends though in the beast there is not, but the naturall spirit of a man, which naturally belongs to the body, falls with the body as the spirit of a beast doth; thus man according to his naturall and outward appearance hath no preheminence above a beast, either in suffering or not suffering, neither is it the out-

ward

ward person of any man that shall be loved or hated, that shall suffer or injoy any thing, for that is but an image or a shadow, or as I may say an outward form, which stands only as a cypher, the truth of it is within, that is good or bad within, that shall be beloved or hated, that shal have either joy or torment, the body cannot, for that is of the earth, and to the earth it must return again, where it is dissolved, and appears no more, but the spirit, that is the soul, returns to God from whence it came, who disposes of it according to his own will and purpose, and the body or outward person of a man is no more then a beast, and hath no preheminence above a beast, for as one dies, so dies the other, *all go unto one place, all are of the dust, and all turn to dust again, Ecclesiastes* 3. 18. 19. 20.

So then this body shall be nothing that acts nothing, it doth nothing but it self is acted by either a good spirit or an evill spirit, and therefore how can God be said to save, or not to save, to elect or not to elect, to love or not to love the person of a man, which is nothing, and shall be nothing when the spirit acts no more in it. *But there is a spirit in man*, saith *Elihu, and the inspiration of the Almighty giveth them understanding, Job* 32. 8. *And this spirit in man is the spirit of understanding which is given him to believe, that so he may know the hope of his calling, Ephes.* 1. 18. And now that which is elected to be saved, is the believing part, or the believing Spirit which shall not see corruption, which shall not tast of death, eternall death; for a spirit cannot be capable of doing, though it may be darkned by reason of the grosseneſse of the body in which it is, and out of which it is elected, but that which is not elected is the unbelieving part, or the spirit of unbelief, as in *Mark* 16. 16. *He that believes shall be saved, and he that believes not shall be damned: he that believes and is baptized*, i. e. dipt or plunged into the river or Fountain of Life, is united or brought again into one, even into God, it shall be saved, as in the 1. *Cor.* 12. 13. *By one Spirit are we all baptized into one body*, into one spirit or one spirituall body; so that the word he that believes, and he that believes not, he that shall be saved, and he that shall be damned, cannot be meant of the person of any man (considered as flesh and bloud) for you never read that flesh and blood shall have everlasting life, but he that be-

lieves shall; and therefore this must needs be that which is inward, as good or evill, *Jacob* or *Esau* which thus believes, and not believes, which shall be saved, and not be saved, which is elected, and not elected, and both these are in one person, till one have overcome the other, and till one is brought out from the other, for two Nations shall struggle in thy womb; and therefore it cannot be meant of the outward person, or the person it self that is thus and thus, though the word so speaks it as it is in the Letter, in reference to mens persons, but the outward word in the Letter is but a parable or Image, for the inward part is the truth of the outward: so of the person, he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh, *But he is a Jew which is one inwardly, and Circumsion is that of the heart in the Spirit, and not in the letter, whose praise is not of men but God*, Rom. 2. last. God only judgeth the inward man, but the outward man is left for God to judge: *Heaven hath God reserved for himself, but the earth hath he given to the children of man*, Psalme 115. 16.

So then in every person there is a believer, and an unbeliever, one which is loved, and one which is hated, *Jacob* have I loved, and *Esau* have I hated, though they tumbled both in one belly, the beloved is elected, and the hated is not.

CHAP. II.

Christ and the Saints who are not twain, but one is the elect one, or elected.

NOw it is said of Christ, *Thou art my beloved son, in whom I am well pleased*, Mat. 3. 17. *And thou art mine Elect in whom my soul delighteth*, Isai. 42. 1. so that Jesus Christ is the beloved person, and the elected person, and the believing person, none but Jesus Christ is elected and called, and none but Jesus Christ shall be saved, *Ephes.* 1. 18. *That ye may know what is the hope of his calling, that is of Christ in the Saints.* And therefore all things in the world, in heaven and in earth that are said to be saved, must be saved all in him, as in one common

person

person, *Ephes.* 1. 4. *According as he hath chosen us in him before the Foundation of the world, v.* 10. *that in the dispensation of the fullnesse of time, he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him,* and in *Col.* 1. 17. *All things were created by him, and for him, and he is before all things, and in him all things consist, ver.* 19. *For it pleased the Father, that in him should all fullnesse dwell.* Jesus Christ is the fullnesse of all good things, for he is all things, and whatsoever is not in him, nor found in him, shall not see light nor life, nor any thing that is glorious, nothing but what is of Christ, in Christ, and is Christ, shall be received into this glorious City of the Father, to see or behold any of his Majesty, no unclean thing shall enter in there to dwell with him, *Iohn* 6. 46. *Not that any man hath seen the Father, save he which is of God, he hath seen the Father. No man hath ascended up to heaven, but he that came downe from heaven, even the Son of Man which is in heaven, Iohn* 3. 13.

God will have nothing but Christ to dwell with him, and it is said the Saints shall dwell with him, and behold the same glory of him. *Father I will, they also whom thou hast given me be with me where I am, that they may behold my glory, Iohn* 17. 24. God loves none but Christ, and yet it is said the Saints are beloved of him, as Christ saith, *the Father himselfe loves you, Iohn* 16. 27. God will save none but Christ, nor elect any but Christ, nor call any but Christ, nor glorifie any but Christ, and yet the Saints are said to be made partakers of all this, and that because nothing that belongs to Christ, but belongs to the Saints, *and all that the Father hath is his, Ioh.* 16. 15. so the calling of Christ is the calling of the Saints, because they are one, and when he comes he brings the Saints with him.

O what a blessed and a glorious Union is here between God, Christ, and the Saints! that all that God hath given to Christ, he hath given to us; *I have given them eternall life* (saith Christ) *and I have given them my glory, all that thou hast given me have I given them, even the glory which thou hast given me, that they may be one, as we are one,* and because I live they shall live also: Jesus Christ hath not his full glorie till all his members are glorified with him; it is no honour to honour the head without the body, but Jesus Christ and the

Saints

Saints are all one body, 1 *Cor.*10.12. Christ is not compleat without the Saints, and God is not compleat without Christ, but they are all compleat in one another; *Ioh.*17.21. *that they all may be one as thou Father art in me, and I in thee, that they also may be one in us,* and this makes up a compleat person, God, Christ, & the Saints united into one body, head & members; Christ and the Saints the body, God himself the head: for as *Christ is the head of man, so the man is the head of the woman, and so is God the head of Christ,* 1 *Cor.*11.3. and now these being all united into one body, God is the head of both.

Chap. III.

Salvation and life eternall completed in union, and in the return of all things which came from the fountaine, into the fountain of life againe; wherein is also hinted upon what account the world, Adam, *and* Christ *in the flesh, and all outward appearances are to be put.*

And then is salvation and life eternall, and all things compleated, when this Union is made up, when the Saints can see themselves one with God and with Christ, one in that body of whom God is the head, one in that sonship of glory, of whom God is the Father, *Eph.*1.17.

Thus much to shew you, that the Saints salvation consists only in the salvation of Christ, and they have no other salvation but what is his, because he and they are one, and this takes in all good things whatsoever; for all things that are good are comprehended in this body of Christ and the Saints, all that ever was in the beginning with God, and came forth from God, is by Jesus Christ reduced againe to God, as into its former state of rest, it being all to make up his fulnesse, and the appearance of all good things in this world is an Image.

The first *Adam* in his purity was but a type or figure of the second *Adam* in his humane nature, *Rom.*5.14. and the second

second *Adam* in his humane nature was but a type or figure of Christ in the divine nature, which type was swallowed up by the coming of the Godhead upon it: And now Christ in the divine nature in the Godhead it selfe is the end and substance of both the other types, nay, of all types from the beginning to the end; therefore he is said to be *Alpha* and *Omega*, the beginning and the end, *Rev.* 1. 11. and in *Mark.* 13. it is said, *that he that indures to the end shall be saved*, nothing can be said to be saved till it come to this end, till it is comprehended in this divine nature, and therefore the Saints are said to be made partakers of the divine nature, because in that dependeth their whole salvation, and for this reason God is said to elect, and bring all things of himselfe which at first went out from himselfe, againe into himselfe, where it shall be saved, and this all is Christ, and none but Christ; for he was the first that went out from the Fathers bosome into the world, and he it is that goes againe to the Father from the world, *Joh.* 16. 28.

Jesus Christ is the going out of the Fathers good pleasure, to declare him and make him knowne; and having done this, he returnes againe to his Father to receive his Crown, even the glory which he at first had: *Ioh.* 17. 4. *I have glorified thee on earth, I have finished the work which thou gavest me to do, and now O Father, glorifie me with thy owne self, with the glory which I had with thee before the world was*; nothing but Christ ever came downe from the Father, and nothing but Christ shall againe ascend to the Father, *Ephes.* 4. 10.

Again, Jesus Christ is the bright Image of the Fathers glory, *Heb.* 1. 3. and he is the first-borne of every creature, *Col.* 1. 15. he was indeed the glory of that Image which God at first brought forth and placed in the first *Adam*, and this being fallen in the first *Adam* was againe reduced by the coming of the second *Adam* in his humane nature, which humane nature being laid downe, and fallen to the earth, this first Image was reduc'd and raised up into the divine nature, where it shall be saved, and from whence it shall never fall againe, but it is comprehended in its first originall God. In *Iohn* 12. it is said, *that except a corne of wheat fall into the ground, and die, it*

abides

abides alone, but if it die it brings forth much fruit; this Image of God which was at first placed in the first *Adam* was to die there, that so it might be raised againe to a fuller and brighter Image, a more perfect and substantiall Image in the second *Adam*, and had not this Image Jesus Christ died in the second *Adam*, the humane nature, it could not have growne up to such a stature and such a fulnesse, as now it is advanced to in in the Godhead it selfe; and therefore it was needfull that Jesus Christ should die, that by him all things of God, which at first came forth from God, might againe returne to God, after it had done that for which it was sent, in making known the Fathers will.

Here is God declaring himselfe by all things in this Creation from the beginning to the end, and having fully manifested himselfe to the world by all these things in this Creation, he will now gather it all into himselfe againe, where it shall appear as a new Creation; *Psal.*19.6. *his going forth is from the end of the heavens, and his circuit unto the ends of it, and there is nothing hid from the heat thereof*; God is now among the creatures as fire, making a separation between the good and the bad, gathering all things of himselfe againe into himselfe, but leaving all things contrary to himselfe as the vaine and self-imaginations of the creature to utter ruine and destruction; *Ier.*33.7. God saith there, *he will cause all his people to returne from their captivity, and will build them up as at the first*, that is, he will bring them to himselfe.

Thus God by electing of Christ, elects all things that are good, and by saving of Christ, saves all things that are good; for he is the chief good, and sin is the chief evill, and he only is elected, and sin is left out: God when he comes to election he comes as a refiner of gold and silver for to fetch out the gold and the silver from the drosse, to fetch out that which is good from that which is evill, as he did when he brought the children of Israel out of Egypt, or out of great bondage, which was a type of our being brought out of spirituall Egypt, which is out of darknesse and trouble, or out of our sins: the bringing of the children of Israel out of Egypt may be said to elect or to save them, for none but the

true

true Israelites were to come forth to go into the land of Canaan, and none but *Ioshua* and *Caleb* could enter in, which was a type of Christ; so none but Christ shall enter into spirituall Canaan, which is into heaven, none but he is worthy to owne the title of election, or the name of salvation, because he only is all in all.

CHAP. IV.

Of Resurrection and day of Iudgement in Truth and Mystery, wherein is hinted the subjects of Resurrection and Iudgement.

THus much for Election and Salvation, that Christ is all and in all: The next will be the Resurrection, and in that will he be all too.

1. God hath given to Jesus Christ all things in heaven and earth, that he should doe as he would, *Joh.*3.33. the good to be saved by him, and the evill to be destroyed by him; the good he hath committed to him as to a faithfull keeper, where it shall be preserved for joy, and for glory; but the evill is not so given to him, for it is no part of him, but it is committed to him for to be condemned by him; and in this case Jesus Christ may be said to carry with him consolation and condemnation; and because there is a power in him to do both, therefore hath God the Father given all things into his hands, to be effected and accomplished by him, as in *Joh.*6.37. *All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out; for I came downe from heaven not to doe my owne will, but the will of him that sent me: And this is the Fathers will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up againe at the last day*; and in *Joh.*17.12. Jesus Christ saith, *That those that thou hast given me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled*; as if he should say, that the least sparke of light and goodnesse which was committed to my charge, I have not lost any, neither can I, for it is of me, it is my owne, it is part of my

body, my fulneſſe, which fills all in all, and nothing is able to pull it out of my hands, but I will keep it and raiſe it up to a glorious diſcovery of it ſelfe in one body at the laſt day, where it ſhall be ſeen, and not ſeen, where it ſhall appeare, and not appeare; that is, nothing of that which is good ſhall be ſeen to appear in any thing, but in Jeſus Chriſt: for the appearing of all good things, and the goodneſſe of all things in one glorious body, is the appearing of Jeſus Chriſt; when a ſoul comes to ſee that every thing which is preſented to him is good, and that all things make for his peace, as perſecution, trouble, and the like, then doth he ſee the appearing of Jeſus Chriſt, when every thing is at peace with him, and he with that, as in *Job* 5. 23. *Prov.* 16.7. and in the 16. of *John*, ver. laſt, Jeſus Chriſt ſaith, that *in me you ſhall have peace*: Indeed a man cannot be ſaid to be in peace till he is in Jeſus Chriſt, and being in him all things are at peace with him, for now he looks upon nothing out of Jeſus Chriſt, but ſees all things, and comprehends all things in his fulneſſe: And this is a Reſurrection to that ſoule, when he is brought to behold all things in Jeſus Chriſt, when he ſees that Jeſus Chriſt and the Saints make but one glorious body, and ſo diſcovers their Union with God, by the Reſurrection of Chriſt in them.

Againe, in this Reſurrection, or in this time of deliverance, or bringing of the people out of bondage, Jeſus Chriſt and the Saints, and the Saints and he ſhall all appear together as one man; for when he comes he will bring all the Saints with him, *Zech.* 14.5. 1 *Theſ.* 3. *ult.* and in *Rom.* 2. 16. it is ſaid, that Jeſus Chriſt ſhall judge the world, and in 1 *Cor.* 6.2. it is ſaid that the Saints ſhall judge the world. It is true, Jeſus Chriſt and the Saints ſhall all appeare together as one Judge, for he ſhall come with ten thouſand of his Saints, *Deut.* 33. in one glorious ſpirituall perſon, and the whole frame of things ſhall be comprehended in that perſon to make up the glory of it; which glory ſhall be ſo great, that all other things in oppoſition to that glory, ſhall appeare to be but darkneſſe, and ſo ſhall vaniſh away. Here is all things oppoſite to goodneſſe condemned to death, puniſhed with everlaſting deſtruction, from the preſence of the Lord, and

from

from the glory of his power revealed in the Saints, 2 *Thes.* about the 9. Verse. Here is a sentence past in the soul of life and of death, between the good and the evill, the good for everlasting salvation, and the evill for everlasting damnation.

And this is the Judgement of the great day, and the generall Resurrection, when all things in man shall be heightned to its full state of light and darkneſſe, pleasure and pain, the raising of all things out of it selfe into God, is this Resurrection; the bringing againe of all good things to one discoverie of glory, and the casting out of all evill things to a discoverie of darkneſſe, it is I say, the heightning of both these of good, and of evill, to its full period, or its full end of life and of death, salvation and condemnation.

Chap. V.

The rising out of the Grave, and the sound of the Trumpet in a Mystery.

IN the 5. of *Joh.* 28,29. Verses, it is said, that when Christ shall call to Judgement, then all *that are in the grave shall heare his voice, and shall come forth, they that have done good unto the Resurrection of life, and they that have done evill to the Resurrection of damnation*; so it is both here called a Resurrection, which shewes a heightning of the ones joy, and the others torment, being both separated one from the other, *Jacob* from *Esau*, the good from the evill; and now this grave out of which it shall be called, may be said to be our selves, for every man is a grave unto himselfe; when a man is raised out of himselfe to God, then he is raised out of his grave, *Enoch* walked with God, and was not himselfe; so our graves are our selves, in which are buried all our joyes; for while we remaine in our selves, as in our graves, we are dead and see nothing of our true life, for we are dead and our life is hid with Christ in God, and till we come to Christ in God, we know nothing of a true life; but *this is life eternall, that we know God the true God, and Jesus Christ whom*

he hath sent, Iohn 17.3. so in like manner not to know God, the true God, is damnation it selfe, 2 *Thes.* 1. 8. damnation I say, to all that know not God, that is, to all that are not of God, nor in God, as the vaine and self-imaginations of man, which are of man and in man, and which man himselfe may be said to be a grave unto, while they remain in him undiscovered; but when Christ begins to speak, that is, when he begins to shew himselfe, or to discover himselfe to the soule, then are the vain imaginations of man cast forth by the rising of Christ; for indeed that is the speaking of Christ when he calls downe from above, and rises from beneath, for the calling and rising of Christ is one and the same thing, for when he calls then he rises, and manifests himselfe to the soule, as in *Esa.* 33.10. *Now I will arise saith the Lord, now will I be exalted, now will I lift up my selfe*, and this is the sounding of the trumpet, God sounding his voice from above, and rising from beneath, as in 1 *Thes.* 4.16. *For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first, even in a moment in the twinkling of an eye at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

Chap. VI.

How the dead are raised up, and with what body, &c. wherein is hinted, how that God hath sowne the seed of eternity 1. *in* Adam, 2. *in the flesh of Christ,* 3. *in the flesh of the Saints,* 4. *in the whole world of things; and that this seed dies in all these, and how, and that it is raised againe, and how.*

BUt some will say, *how are the dead raised, and with what body will they come?*

The answer is in the next words; *thou foole, that which thou sowest is not quickned except it die; and that which thou sowest, thou sowest not that body that shall be, but bare graine, it may chance of wheat, or of some other graine, but God giveth it*

it a body as it pleaseth him, and to every seed his own body, 1 *Cor.* 15.35,36,37,38.

God hath sowed the seed or planted the Image of eternity, the Image of divine being, the Image of himselfe, which is Jesus Christ, in this world, as in generall, so particularly,

First, in *Adam.*

Secondly, in the flesh of Christ.

Thirdly, in the flesh of the Saints.

Fourthly, in the whole world of things.

First in *Adam*, *Gen.*1.17. *God made man in his owne Image*, this Image was to die first in *Adam*, before it could be raised againe in Christ, where it appeared a more glorious Image.

Secondly, in Christ, God planted the Image of himselfe in the humane nature of Jesus Christ, *Col.* 1. we read that Jesus Christ is the Image of the invisible God, Jesus Christ had in his flesh the Image of God, the Image of divine appearance, but when he laid down the flesh by the death of the Crosse, then was this Image raised up into the divine nature, where it lives for ever.

Thirdly, in us, God hath planted the Image of himself in the flesh of the Saints, *Rom.*8. 29. we read, that those whom God foreknew, *he did predestinate to be conformed to the Image of his Son, that he might be the first born among many brethren*; and in *Acts* 17. 27. *Paul* saith, *That we should seek the Lord, if haply we might feel after him, and find him, though he be not far from every one of us, for in him we live, move and have our being*, for we are also his off-spring: Jesus Christ is the off-spring of *David*, and we are the off-spring of him, for we all proceed from him, and grow up out of him, as the graft from the stock, and as the blade from the corn. Jesus Christ is the beloved seed which God hath sown in our flesh, and this seed lies buried in us, as the corn in the earth, where it first dies before it can be raised to a fuller body: thus God hath sown the Image of himself in us, and this Image dies in our flesh, as it did in the humane nature of Christ, and being dead in the flesh, it is raised up in the Spirit where it becomes immortall.

Again

Again fourthly, God hath ſown the Image of himſelf in the whole world of things, the Image of the inviſible God conſiſts in all things that are made, *Rom.* 1. 20. The whole frame of things in this world is an outward Image of God, & as this world falls, ſo this Image dies in the fleſhly part of it, *Joh.* 16. 33. Jeſus Chriſt ſaith that he hath overcome the world, and in *Rev.* 21. 5. he ſaith, *he will make all things new*: Jeſus Chriſt will take away the fleſhly part of things in this world, and preſent them again in a new frame, in a new diſcovery of life and glory; for behold ſaith he, *I create new heavens and a new earth, and the former ſhall not be remembred nor come into mind*, *Iſaiah* 65. 17. and in *Hebrewes* 1. 11, 12. *They ſhall periſh, but thou indureſt, they ſhall wax old as doth a garment, and as a veſture ſhalt thou fold them up, and they ſhall be changed, but thou art the ſame, and thy years ſhall not fail.* Thus God hath ſown the Image of himſelf in the fleſhly part of this world, as an outward diſcovery: where it firſt dies, before it can be raiſed again to a ſpirituall diſcovery of it ſelf in God; ſo that we ſee there can be no true life, till there is a death, for after death comes life, for every thing in it ſelf muſt die.

Thus God hath carried the Image of himſelf through all things in the world, and to the end of all things again, even to himſelf, where it lives and abides for ever.

This is the laſt and generall reſurrection, the bringing again of all good things unto God, Chriſt delivering up his Kingdome to the Father, having put down all rule and authority under his feet; for he muſt raign till he have put all his enemies under his feet; the laſt enemy that ſhall be deſtroyed is Death, and this enemy he hath overcome throughout the whole world, *Hebrewes* 2. 14. *For as much as the children are partakers of fleſh and blood, he alſo took part of the ſame, that through death he might deſtroy him that had the power of death, which is the divell, and deliver them, who through feare of death were all their life time ſubject to bondage.* This Scripture affirms that Jeſus Chriſt who is the Image of God, and the beloved ſeed, came down from heaven to the earth, and cloathed himſelf with fleſh and blood, with the habit of every creature, that ſo he might deſtroy the works of the Creature, or the works of the Divell in the creature, and raiſe the creature again to its

its perfection to the works of God, for the perfection of every creature is the work of God, but the vanity of every creature is the work of the divell, (and therefore saith the Minister in *Eccles.* vanity of vanities, *For I beheld all things under the Sun, and behold it is vanity.*) And now Jesus Christ who is the Sun, and the bright Morning Star comes into us, arises in our darkneſſe, and deſtroyes the works of the divell, even all our vain thoughts and ſelfe-imaginations, which was the cauſe of our firſt dying, or departing from God; and ſo overcomes death for us, and ſets us in a ſtate of life, by bringing in his own ſelf, and ſaith, becauſe I live, you ſhall live alſo, for by my life, have you overcome death, and then will this saying be brought to paſſe, as it is written, Death is ſwallowed up of Life, corruption of incorruption, mortality of immortality, the naturall man of the ſpirituall man; and this will be the Saints change from death to life, from ſin to holineſſe, from fleſh into the ſpirit, from nature into glory, from the earth into heaven, when Jeſus Chriſt the immortall ſeed ſhall ariſe in them: for this is the Saints Reſurrection, the riſing of Chriſt in them, as in *Iſaiah 26. 19. thy dead men ſhall live, together with my dead body ſhall they ariſe.*

While we remain fleſhly, naturall and carnall, ſo long the ſeed of God, which is Jeſus Chriſt, lies buried in us, as in a grave; but when the Trumpet ſounds, that is, when God calls from above, and ſaith ariſe, then Jeſus Chriſt comes forth, and we are changed into a new nature, into a new life, becauſe God ſaith unto us live, when God ſpeaks the word, then all things are done, for the ſpeaking of the word is the doing of the thing, as when he made the World, he ſaid the word, and it was done. The daughter of *Jairus* could not be raiſed, til Chriſt *took her by the hand and ſaid maid ariſe*, *Luke* 8. 54. The widdows ſon who was dead could not live, till God ſaid, *young man ariſe*, *Luke* 7. 14. *Lazarus* who had been four daies dead, could not come out of the grave till Chriſt ſaid, *Lazarus come forth*, *Iohn* 11. 43. *Paul* who was a great ſinner, could not come out of his ſins till God met him in the way of his ſinning, and ſaid, *Saul Saul what doſt thou do*, and then he preſently anſwered, Lord, Lord, what wouldſt thou have me to do, *Acts* 9. No more can we come out of our ſelves, till God ſaith, behold

hold me, and when he ſpeaks, then are we ready to anſwer, and ſay, Lord here we are, what wilt thou have us to do? and then we cry out and ſay, Lord we have ſinned againſt thee, and have been a long time from thee, yet now will we return to thee again, and caſt our ſelves upon thee, and therefore Lord take us, and do what thou wilt with us, if we periſh, we will periſh in thy hands; And thus God works to bring all things of himſelf, again into himſelf, where they ſhall be ſaved, but all things which are of a man, or as I may ſay, which are of the devill in man, he leaves to utter ruine and deſtruction.

When God once begins to utter his voice from above, or to manifeſt Jeſus Chriſt to the ſoul, then doth all that which is of God in the ſoul, appeare to an open diſcovery of it ſelfe for life and Salvation; but that which is of a man, or of the devill in man for death and condemnation. *And for this purpoſe was the ſon of God manifeſt, that he might deſtroy the workes of the divell,* 1. *John* 3. 8. I ſay, when Jeſus Chriſt firſt begins to manifeſt himſelf to the ſoul, then doth the day of judgment begin there with that ſoul, for then he ſeparates the ſheepe from the goates, the precious from the vile; and then doth all that which is of God come forth to the reſurrection of life, and all that which is of man, or of the divell in man, to the reſurrection of condemnation: and it is called a reſurrection, becauſe it is ſeparated one from the other, to its each period and end of light, and of darkneſſe, of life, and of death. And when this voice of God is heard of the manifeſtation of Chriſt in the ſoul, then doth the grave, man himſelf, give up the dead that are in it, and the Sea, and the Earth, even the whole body of fleſh, ſin and corruption, give up the dead that are in it. *For the earth ſhall diſcloſe her blood, and ſhall no longer cover her ſlaine, therefore awake and ſing ye that dwell in the duſt, for thy deaw is as the deaw of herbs, and the earth ſhall caſt out the dead,* *Iſaiah* 26. later end. And at the ſound of the Trumpet ſhall the whole world of things give up the dead that are in it, becauſe God the Lord of Hoſts, the great God of heaven and earth calls for it, and becauſe Jeſus Chriſt the great Judge of quick and dead appears, and becauſe he who is the life and power of all things now comes forth, as in *Iohn* 10. 10. I am come ſaith he that you may have life, and that you may have

it

it more abundantly. Give me leave to add one word or two more before I conclude this thing, to ſhew you how Jeſus Chriſt may be ſaid to be the life and power of all things; and this will affirm further, that Jeſus Chriſt is the Reſurrection, as he ſaith, *I am the reſurrection and the life*, *John* 11.25. Jeſus Chriſt may be ſaid to be the life and power of all things in this ſence, for to heighten all things to its higheſt degree of nature, in heaven, and in hell, in light, and in darkneſſe; we read that Jeſus Chriſt is the light of the world, and we read that light makes manifeſt, and indeed ſo it doth, for it ſets off the darkneſſe, that is, it makes it to appear in the higheſt degree of darkneſſe, for the greater the light ſhines in the day, the greater doth the darkneſſe appear in the night: So the greater the light of Chriſt appears in heaven among the Saints, the greater the darkneſſe appears in hell among the wicked. And in this ſence Jeſus Chriſt may be ſaid to ſhew himſelf in heaven, and in hell, in light, and in darkneſſe, for as by him heaven ſhines much brighter, ſo by him hell burns much hotter, and as by him the light of heaven appears more glorious, ſo by him the darkneſſe of hell appears more groſſe; and thus Jeſus Chriſt is ſaid to make manifeſt, and to carry all things to their end and period, and to increaſe all things, to their higheſt degree of perfection, to their full body and ſubſtance of life and death, of light and darkneſſe, ſalvation and condemnation, and in all this Jeſus Chriſt may be ſaid to be the Reſurrection and the life; but in a ſpeciall manner, and in the beſt ſence, he is the Reſurrection and life of the Saints.

Thus I have paſſed through all thoſe particulars of Election and Reprobation, Salvation and Damnation, and laſt of all the Reſurrection, which is a raiſing again of all things both good and bad to a diſcovery of it ſelf, and in all thoſe things I have advanced Chriſt which I ought to do, for he is all, and in all to his Father; this then may ſerve to diſcover the ignorance of all thoſe who hold forth that Election and Reprobation, Salvation and Damnation, have any relation to any mans perſon as he is a man.

Secondly, it ſerves to reprove thoſe who hold forth the raiſing again of this earthly body, which is nothing, nor ſhall be nothing when the ſpirit acts no more, but is only a ſhadow,

and like a ſhadow goes away; but this is our weakneſſe, not knowing nor diſcerning the truth from falſhood, not light from darkneſs, nor the ſubſtance from a ſhadow; but do judge of all things as we our ſelves are, even natural & carnal, which ſhewes that we have never yet attained to the true knowledge of a ſpirituall man. Let us then ceaſe to judge of any thing after an outward appearance of things, but after an inward and divine appearance; for the truth of all things is within, and there God requires it, *Pſal.* 51.6. *Behold thou deſireſt truth in the inward parts, and in the hidden parts thou wilt make me to know wiſdome.* God reveales all his ſecrets within, and all the workes that he doth in this new Creation he doth within us: and therefore let all thoſe that deſire to be made partakers of this new Creation, look for it within them; for there will God work it, and let us lay no more upon the outward creature, then is due belonging to it, nor take nothing from the creature that God hath given to the creature, but let all thngs have their due: let honour be given to whom honour is due, and glory to whom glory is due, and in this we ſhall give all unto God.

Chap. VII.

Gods love is to the creature, his hatred is to that in the creature, which is enmity, and contrary to him.

LEt us take heed how we deſpiſe any creature that God hath made; for *God hath made all things for his owne glory, even the wicked for the day of wrath, Prov.* 16.4. that is, the good of all things he hath made for to be beloved of him, and the evill of all things for to be hated of him; God loves nothing but that which is good, as of the houſe of *Jacob*, and he hates nothing but that which is evill, as of the houſe of *Eſau*, God cannot be ſaid to hate the perſon of a man for the evill in the man, neither can he be ſaid to love the perſon of a man the more for the good which is in him; but the good it ſelfe he loves, and the evill it ſelfe he hates, and he is glorified as much in the deſtroying of one, as in the ſaving of the other;

other; and so he made all things for good, because he made them for his owne glory.

And he made man to this end, that he might glorifie himselfe, and that he might shew forth the praises of him that made him, as well in his body as in his spirit; for all is Gods, and he is glorified in both: and therefore not that he should commit fornication, or sin against his owne body, which is in him. *For know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your owne, for ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods,* 1 *Cor.* 6.19,20. from which words, I shall come to speak somthing of love and wrath both in God and man, and proceed as God shall inable me.

Chap. VIII.

Of love and wrath both in God and man, wherein is also hinted the vast difference between the wrath of man and the wrath of God, which is pure, glorious, excellent, light, and love, &c.

HE that is the Temple of the Holy Ghost, glorifies God in his body, and in his spirit, which is Gods, and then there is not in him the spirit of envy and malice, but the spirit of meeknesse and temperance; *Jam.*3.13. *Who is a wise man and indued with knowledge among you, let him shew out of a good conversation his workes with meeknesse of wisdome:* but if you have bitter envying and strife in your hearts, glory not and lie not against the truth, for this wisdome descended not from above, but is earthly, sensuall, and devillish, that is, wicked, sensuall and devillish,; it is said in *Ephes.*4.26. *Be angry and sin not, let not the Sun go downe upon your wrath*; but how should a man be angry without sin? Sure it must bee an anger like unto the anger of God, for he is somtimes said to be angry, yet without sin, *Heb.*1.15, it is likewise said, let *not the Sun go downe upon your wrath*, this is not meant the mate-

riall Sun, the Sun which we ſee in the outward firmament; but it is meant Jeſus Chriſt, the Sun of Righteouſneſſe, which ariſes with healing in his wings; and let not this Sun go down upon your wrath, that is, be not angry while you are in your ſelves, as in darkneſſe, but in Chriſt as in light, and then will your anger proceed from light, and not from darkneſſe, from God, and not from your ſelves, from love, and not from hatred, and then will it be ſweet, and nothing bitter in it, when we love that which God loves, and hate that which God hates, then will it be ſweet, pleaſant, and delightfull, when it iſſues forth from a principle of love, light, and glory; therefore let us ſeek to be angry no longer then we have the light of Chriſt ſhining in us, and then will our anger be from love, and not from hatred, againſt ſin, and not againſt goodneſſe, when we have the light of Chriſt to be our guide, to be a lanterne unto our feet, and a light unto our paths, for to guide us in all our words, workes, and wayes, then may we be angry, yet without ſin, when we are thus guided, carried on, and directed by, in, and from the light of the Lord Jeſus; and then will our anger be like unto the anger of God, when it proceeds not from our ſelves as from darkneſſe, but from a principle of divine light, which is God within us: but if it proceeds from a principle of our own, then it is like the Devill, for the wrath of man is nothing elſe but the rage of the Devill in man, and when man is ſteer'd up to ſuch a rage, then he breeds in himſelf all manner of diſtemper and confuſion; for the principle of mans wrath is heat, as *Solomon* ſaith, *that heat ſtirres up ſtrife*, and *Iames* ſaith, *that where envying and ſtrife is, there is confuſion and every evill work*, and ſo is like the Devill.

Now the anger of God proceeds from himſelfe, as from a principle of divine love and light, and then it is not a work of darkneſs, neither is there darkneſs in it, but excellency, love & beauty; for you may read that in God is light, and no darkneſs at all, and in God is love, and no anger at all; then God who is love and light, cannot bee ſaid to have anger and darkneſſe, but love, light and bleſſedneſſe; yet look into the myſtery of his love and his wrath, and you ſhall find that his love being powred forth for the good of his people, proves

for

for the destruction of their sins: then to one he appears in love, to the other in wrath, because it aims only at the preservation and advancement of all things that are good, and for the destruction and casting down of all things that are evill; then in the midst of his wrath, there is love, and in the midst of his love, there is wrath; and the whole design and intent of his love, is to set forth his wrath, and the design and intent of his wrath, is to set forth his love, that he might be glorified in all things, that he might be glorified in the saving of one, and destroying of the other, for what saves one, but the destroying of the other? and what destroyes one, but the saving of the other? and this is love that doth both: for to all things that are suitable to it, it appears as love, because in all things that are good, there is a union, but to all things that are contrary to it, it appears destructive, because there can be no union, for what communion is there between light and darkness, or between Christ and *Belial*, or between a believer and an infidell? and what agreement hath the Temple of God with Idolls, for saith the Apostle, ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them, I will be their God, and they shall be my people, 1. *Cor.6.* and in *Rev.* 21.3. *Behold the Tabernacle of God is with men*, and in *Luke* 17. 21. *Behold the Kingdome of God is within you.* All which Scripture shews, that the heaven in which God dwells, is in the Saints, then God who is love, cannot be said to be angry with them, nor with any thing that is good in them, because they are the chambers of his presence, in which he is delighted, and in which he hath placed his love for the good of his people, the destruction of their sins, and the preservation of his creature, which he before had prepared unto glory; thus his love is his wrath, and his wrath is his love, therefore let every one that desires to know any thing of God, take heed how he counts him an angry God, seeing he is a God of love, and not of anger, a God of light, and not of darkness, as he himselfe testifies.

In *Gen.* 1. last, *God saw all things that he had made, and behold they were very good*, then God who is love, cannot be angry with the persons of any men as they are made by him, and remaining in him their only life and center; for they are all the

work

work of his own hands, and he saw that when they were made, they were very good, because they do visibly image forth the truth of the creature invisibly, of which the creature in its outward appearance is but a shadow, as *David* saith, that man walks as a vain shadow; for indeed the best and most excellent parts of the creature in an outward appearance, are but a shadow, and like a shadow goe away; but the originall truth and purity, which is the substance of this creature (the shadow) is invisible and durable, and fadeth not away, but abideth among the spirits of just men made perfect, where it is not capable of torment or trouble, but happinesse, joy and peace, because it rests in the bosom of the Lord Iesus, who is *the first born of every creature unto God, Col.* 1. 15. 16. *Who is the image of of the invisible God; for by him were all things created, that are in heaven and in earth, visible and invisible, all were made by him.*

Then it followes, that the very creature which was made of God, nay the whole Creation of God, visible and invisible as made of him, & framed by Jesus Christ the true pattern, as it abides in this pattern, this image the Lord Jesus, who is the image of the invisible God, cannot be sensible of the anger of God, but that which is sensible of the anger of God, is another image or body which the creature hath brought upon it self; an image not like the image of God, but the image of the devill, an image which abides not in the truth, and in the light, as in the Lord Jesus, but an image which abides & remains in a lie, in ignorance and darknesse, in falshood and error, as in the divell; which image man put himself into, by feeding upon the fruits of darknesse, his wil running forth to uncleanesse, and after covetousnesse, *Gen.* 3. 6. thus man & woman lead themselves into folly, and so brought upon themselves an image of darknesse and confusion, and so became capable of torment and trouble, which is stil following the heels one of another, while they remain in that image, & till they see themselves set free by the death and resurrection of the Lord Jesus in them, that then *being justified by his bloud, we shall be saved from wrath through him; for if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life; and not only so, but we also joy*

in

in God through our Lord Iesus Christ, by whom we have now received the attonement. For we have received Christ for a witnesse, *Rom.* 5. 9, 10, 11. and in another place, he that is made free by Christ, is free indeed, and so is made like Christ.

When *Adam* was first made, he was made after the image and likenesse of God; but he soon fell from that image, into the image of the divell, which he framed unto himself, *Eccles.* 7. 29. we may read, *that God made man upright, but they have sought out many inventions;* this was the cause of *Adams* fall, a perverse will in departing from that which was good, and cleaving to that which was evill. Man hath in himself a desire and a will to know both good and evill, but he refuses the good and chooses the evill, for the very desires and imaginations of mankind are wicked in abomination, and now that which God is angry with, are the vain and self-imaginations of man, the man of sin, the evill in man, which man through the lust of his own will hath set up in himself, therefore saith *James* in his 1. *Chapter* 15. ver. *That when man is tempted, he is drawne away by his own lust and inticed.* It was lust that made *Adam* and *Eve* to eat of the forbidden fruit, by consenting to the subtilty of the serpent, who works according to the lust and desire of man; and this forbidden fruit do we continually feed upon, when we consent to any lust, when we yeeld our selves as instruments of unrighteousnesse unto sin, and not as instruments of righteousnesse unto God, but desire rather to satisfie our own perverse wills, in framing an image to our selves, contrary to the image of God. And thus wicked man is never satisfied, till he see something in himselfe more then God made, which is to be like the devill.

But now let us look into the end of poor man thus exalting himself, who would fain be as something, and then becomes nothing, for while you seek to be something, take heed you be not found to be a cast-away, as the Apostle saith, all men seek their own things, but none the things of others, that is none the things of Christ; and therefore he exhorts them in *Philip.* 2. 4. *Not to look every man on his owne things, but every man on the things of others*; that is, looke not after the image of our selves, as after a perverse and stubborne will, or after the Image of this world, which is all but vaine-

glory,

glory, but let us look after the Image of God, which is Iesus Christ, not in way of exaltation, but in holineſſe of mind and meekneſſe of ſpirit, not looking after the honour of our ſelves, but the honour and glory of God, eſteeming better of others then of our ſelves, looking ſtill upon our ſelves in ſelf-deny-all, emptying our ſelves of all things below God, that ſo we may be exalted into the fulneſſe of all things with God, for this was the mind of Chriſt to humble himſelfe to the death of the Croſſe, that he might be exalted to the life and fullneſſe of God; and ſaith the Apoſtle, *let the ſame mind be in you, which was alſo in Chriſt Ieſus*: yet this is the mind and luſt of man to imagine ſomething to himſelf contrary to Chriſt, framing in himſelf a Kingdome in oppoſition to his Kingdome, where he would raign as a King, to make and ſet up Laws, and as God, to know good and evill, yet ſtill in a righteous way, as it is in himſelf, and not in a true way as it is in Ieſus, and in this he is not like God, but the divell.

CHAP. IX.

Againſt what the wrath of God is directed.

NOw againſt this enemy, this luſt in man, and all unrighteouſneſſe whatſoever dwelling in men, is the wrath of God directed for the conſummation and deſtruction of that, which is according to theſe following Scriptures.

The firſt is in *Rom.* 1.18. *For the wrath of God is revealed from heaven againſt all ungodlineſſe and unrighteouſneſſe of men, who hold the truth in unrighteouſneſſe, and not as it is in Ieſus*: The Apoſtle *Paul* doth not here ſay the wrath of God is revealed from heaven againſt the perſons of men, but againſt the unrighteouſneſſe of men, that body of ſin and corruption which is in men: neither doth he ſay, that it is the creature as God made that holds the truth in unrighteouſneſſe, but it is the unrighteouſneſſe it ſelfe, the man of ſin, the ſon of perdition, which is a body of corruption, and fuell fit for the fire; and now againſt this will God come as a conſuming fire to deſtroy it, even a mans own workes: 1 *Cor.* 3.13. ſpeaking of Chriſt the foundation, and that we ſhould take heed how

we build thereon; *For every mans work shall be made manifest, for the day shall declare it*; you see here the man himselfe is to be saved, though by fire, and that which is to be burnt up, is his works, which he hath set in battell of array against God, and this is that which the wrath of God aims at, as he saith himselfe in *Esa.*27.4. *Fury is not in me,* (saith God) *who would set briars and thornes against me in battell? I will go through them, and will burn them up*; that is, if we set evill workes before him in battell, for they are the weapons by which we fight against God; I may adde one thing more to it in a word, all fleshly, carnall, naturall, humane things, as the art, wisdome, and policie of men, which things in their kind and in their place are good, but as they are carried forth and handled by men in opposition to God, so they are evill, because by them they seek to overthrow the things of God: and now this as well as the rest will I burne and consume with the fury of my wrath; that is, the evil of it, which is growne up in it, even to a tree of unrighteousnesse, that hath spread it over the whole Nation, of which all Nations have eat the fruit of it: this is that forbidden fruit which *Adam* and we all have and still do feed upon, to satisfie our own lusts and desires.

Chap. X.

What the lake of fire and brimstone is.

NOw this tree shall be cast into the fire, that it shall bring forth no more fruit to deceive the Nations.

The whole body of sin and corruption which hath a long time been springing up in the hearts and bosomes of men, bringing forth fruit unto death, shall at the coming of Christ to the soule be cast into the lake of fire, where it shall be tormented for ever; that is, it shall be cast into the wrath of God, for against this will God come as a consuming fire in wrath, to destroy even this body of sin and corruption.

The wrath of God is this lake of fire, in which the Devill, death, and hell, and all sin shall be cast, *Rev.* 20.10.14. *and*

*the breath of the Lord like a ſtreame of brimſtone ſhall kindle and feed this fire, Eſa.*30.33. compare this with the later part of *Revel.*19. 20. ſpeaking there of a lake of fire burning with brimſtone.

The wrath of God is this lake of fire, the Spirit and power of God is the brimſtone that kindles and feeds this fire, *Rev.* 14.19. the wrath of God is compared to a winepreſſe, in which the vines of the earth were caſt; thus you ſee what this lake of fire burning with brimſtone is, in which the fearfull, and unbelieving, and abominable, and Murtherers, and Sorcerers, and Idolaters, and all Lyars ſhall have their part in, even to lie for ever under the wrath of God, which is the ſecond death: *Rev.*21.8. and *Joh.*3. ver. laſt, it is ſaid, *he that believeth not the Son ſhall not ſee life, but the wrath of God abideth on him*, and then he is not living but dead, becauſe he believeth not in the Son of God; *but he that believes in me*, ſaith Chriſt, *though he were dead, yet ſhall he live, Joh.*11.25.

It is true, he that believth not the Son, ſees not, nor injoyes the life of the Son in him, but remains in a ſtate of ignorance, death and darkneſſe; and in the continuance of which darkneſſe, he ſtill remaines in a ſenſe and feeling of an angry God, under the ſenſe of which anger he will abide, till the appearing of the light of the Lord Jeſus in him, who is the chaſer away of all darkneſſe, and the deſtroyer of all ſin and death.

But now he that truly believes in the Son, and ſees himſelf one in and with the Son, in the life and light of the Son, is then through the continuance of this life and light of the Son the Lord Jeſus ſhining in him, brought to a ſenſe and feeling of the love of God to him, under the ſenſe of which love he ſtill remaines, while this light of the preſent being of the Lord Jeſus ſhines in him, and then beholds God as a God of love, and not as a God of anger; ſo *he that believes on the Son hath everlaſting life, but he that believes not the Son ſhall not ſee life, but the wrath of God abideth on him*; therefore believe in the Son, *and kiſſe the Son, leaſt he be angry, and ye periſh from the way, when his wrath is kindled but a little*; *therefore bleſſed are all they that ſtill put their truſt in him, Pſal.* 2.12. and ſo to believe in the Son, and to abide in the Son,

whom

whom the Father loves, and to whom the Father hath given all things, is life, *but not to believe on this Son and abide in him is death, and the wrath of God abideth on him.*

Againe, he that sees not himselfe one in and with the Lord Jesus the Son of the living God, the second *Adam*, as he is in his raised estate of life and blessednesse, he still remaines in the corrupt and sinfull estate of the first *Adam* after his fall, and so remains in the state of being under the wrath of God, because he still retaines in himself the old man, which every man naturally brings into the world with him. But now he that is borne againe, that is, he that is in Christ the second *Adam*, *he is a new creature, to him old things are past away, and all things are become new*, 2 *Cor.* 5. 17. and now he no longer remaines in that state of being under the wrath of God, but the love of God, because he hath crucified the old man.

Quest. But is it in man himselfe to crucifie this old man?

Answ. No, it is the whole work of Jesus Christ when he comes to the soule, for to kill and mortifie the old man, and to plant in him the new man, *which is created after righteousnesse and true holinesse*, *Eph.* 4. 24. *None but Christ crucifies the old man.*

It is I say, the work of Jesus Christ to bring poore sinfull souls from that state of being under the wrath of God, to that state of happinesse which we have and doe injoy by being in the love of God, as Iesus Christ saith, I came to declare and make out the love of God to poor sinfull creatures.

Those that have degenerated from that originall state and being in which they were first planted by the Father, shall be againe regenerated by Christ the second *Adam*, into that holy and blessed state of union with the Father and the Son, from that sinfull and corrupt self-being, which man through ignorance retaines in himselfe.

This self-being of man which dwells in man is that which captivates the creature, and keeps it in bondage, and which is still in rebellion against God: But now this power of darknesse, this rebellion in man, shall be burnt up by the coming of him who will be as fire among stubble; and now against this will God come in wrath, as a consuming fire, to burn up and to destroy, and not against the person of any man, but against

that vile, corrupt, and ſinfull being in man; ſo the houſe of *Iacob* ſhall be as fire, and the houſe of *Eſau* as ſtubble.

But before I leave this, give me leave to explaine my ſelfe a little further upon this Text in the *Revelation*, ch. 21. v. 8. where it is ſaid, *that the fearfull, and unbelieving, and abominable, and Murtherers, and Sorcerers, and Idolaters, and all Lyars ſhall have their part in the lake of fire burning with brimſtone*; my experience tells me, that though theſe words were thus laid down with relation to mens perſons in ſuch a condition, according to our capacity, yet the true and inward meaning of theſe words, according as I apprehend it, have no relation to mens particular perſons that are in ſuch a condition, for they are but outward formes and ſhadowes, which ſhews an inward truth of the ſame; for the truth of all outward appearances are inviſible to mortall eyes: and therefore ſaith the Apoſtle, *we look not at things that are ſeen, which are temporall, but at things which are not ſeen, for they are eternall*, 2 *Cor.* 4. 18. but in caſe it had relation to the perſons of men, then what would almoſt become of all men? for what man is there that hath not either one or the other of theſe ſins in him? But *great is the myſtery of godlineſſe, God manifeſt in the fleſh*, the truth manifeſt in a form; ſo in like manner, here is a myſtery wrapt up in theſe words, that this evill which is threatned is not againſt the perſon of any man, no not againſt the perſon of the moſt wicked man upon the earth. But I ſhall rather apply it to theſe particular ſins and offences, which ſomtimes break forth through the perſons of men, which being put together make up a perfection of wickedneſſe, as the fearfulneſſe, and unbelievingneſſe, and abominableneſſe of men, which as a body of uncleanneſſe dwells in men; this is that which ſhall be caſt into the lake of fire burning with brimſtone, where the beaſt and the falſe Prophets are to be tormented for ever and ever.

Chap. XI.

Concerning hell and heaven, Gods right hand and left, &c. and how God is said to be in hell, as well as in heaven.

And therefore I dare not conclude, but that in the persons of wicked men, there may be the chambers of hell, the Synagogue of Satan, where all this wicked abomination, death and hell shall be tormented; for as in the Saints, there are the chambers of heaven, the Temple of God, where all good things, holy things, upright things, divine apprehensions of God shall be kept, and preserved in a discovery of light and glory in God to all eternity; so in wicked men there are the chambers of hell, the habitations of devills, where all evill things, vain thoughts, humane inventions, shall be gathered into a body of confusion and darkness, as in hell to be tormented.

Heaven in the Saints.

Here is a separation made between all things that are good, and all things that are evill, the good overcoming the evill, the evill is cast out, as it was between the Prince of light, and the Prince of darkness, Michael *and the Dragon*, Michael *overcoming the Dragon, the Dragon was cast out, and his place was found no more in the Kingdome of heaven, Rev.* 12. So here is the like separation, for here are all things that are good, as love, joy, peace, delight, holiness, purity, spirituality, and God, all comprehended and gathered into one body of unity and concord, one rock, and one fountain, and run altogether in one stream. On the other side, here is hatred, sorrow, and trouble, sin and wickedness, confusion and error, death and darkness, and devills, and all wickedness whatsoever, gathered all into one body of confusion and torment, as in hell.

What the two hands of God are.

There is the right hand, and the left, these are contrary the one to the other, as to man, though all one as to God; the Scripture holds it forth, *Matth.* 25. 33. At the right hand of God there is heaven, at the left hand hell; *at the right hand the sheep, come ye blessed, ver.* 34. *at the left hand the goates, goe ye cursed, ver.* 41. at the right hand pleasure, at the left hand sorrow and pain; at the right hand there is love, at the left hand wrath;

wrath; at the right hand, he hath placed his love for thoſe that obey him, and at the left hand his wrath, for thoſe that diſobey him: in all this God is juſt, and every man a lyer; thus God hath ſet one thing over againſt another to make his work perfect, that they may one ſet off the other, even his love againſt his wrath, his right hand againſt his left; and the more he appears in love to thoſe on his right hand, the greater will his wrath ſeem to be to thoſe on his left hand; and thus God may be ſaid to be in heaven, and in hell, as well as he is ſaid to have a right hand, and a left, becauſe they both hold forth one and the ſame thing, and declare one and the ſame God.

God is in hell as well as in heaven.

The Prophet *David* in *Pſal.* 139. ver. 7. ſaith there, *Whither ſhall I go from thy Spirit, or whether ſhall I fly from thy preſence? if I aſcend up into heaven thou art there, if I make my bed in hell, behold thou art there.* This Scripture confirmes the former words, and teaches us to know that God is in all places, even in every man, in one man as well as in another man; but with this difference, in the one he is as love, in the other he is as wrath, and ſo he is in both, manifeſting his love and his wrath: yet as he is in himſelf, and appearing to himſelfe, he is nothing but love.

God is in ſome men, as in hell, that is in wrath; but he is in his Saints, as in heaven, with love to delight them: for in his Saints, he appears with Jeſus Chriſt the Son of his love, becauſe Jeſus Chriſt and they are one; and they cannot ſee him in any other object, but in Jeſus Chriſt, for by him he makes himſelf known unto them, for their comfort and ſalvation; but in others, he appears without Jeſus Chriſt, and becauſe they ſee him not in Jeſus Chriſt, they ſee him out of his place, and therefore in wrath; for God never appears in wrath, but when he is brought down out of his place, below himſelf in the earth, as in *Iſai.* 26. 21. And that is the reaſon, that many a godly Chriſtian ſometimes ſees God coming forth in wrath againſt him, becauſe he ſees him not in himſelf, that is in Jeſus Chriſt, but ſees him below himſelf in the earth, among the creatures, as in *Micah* 1. 2. 3. *Heare all ye people, hearken O earth, and all that therein is, and let the Lord God be witneſſe againſt you, the Lord from his holy Temple. For behold the Lord cometh forth out of his place, and will come down and tread upon the high places of*

the

the earth. The Lord from his holy Temple, that is from his Christ; for he appears not in love, but where Jesus Christ is, and this is great woe to men, when he appears not to them in Jesus Christ: and this makes the Saints to be the Temple of God, because Jesus Christ is in them, and they in him, and God in both, and from them, as from his Temple he comes, to tread down the wicked, & to torment the earth; and he is light, but darkness cannot indure light, nor thorns and briers the fire; and this light of Christ in his Saints, and the light of God in both them, will be to the wicked as fire among thorns, and as light chasing away the darkness: Thus in a moment shall the wicked be devoured, even *Gog* and *Magog*, when they come to incamp the Saints, and the beloved City, as in *Rev.* 20. 8, 9. that when they were gathered together, *fire came down from God out of heaven, and devoured them*: such a light and such a glory springs forth from God, and from his Christ, that it shall be among the wicked as fire among thorns, or among stubble, burning and consuming each other, as in *Isai.* 10. 17. The Lord under his glory shall kindle a burning, like the burning of a fire, *and the light of Israel shall be for a fire, and his holy one for a flame, and it shall burn and devoure his thorns, and his bryers in one day*: and in *Micah* 5. 8. *The remnant of Jacob shall be among the Gentiles in the midst of many people, as a Lyon among the beasts of the Forest, as the young Lion among the flocks of sheep, who if he go through both, treadeth down, and teareth in peices, and none can deliver.*

This shall be the day of the Lord in his Saints, that shall do this, *this is the day that the Lord hath made, and it is marvellous in our eyes.* This glory of the Lord in his Saints shall be to the wicked as fire among thorns or stubble, *Malachi* 4. 1. *For behold the day cometh that shal burn as an oven, and all the proud, yea and all that do wickedly shall be as stubble, and the day that cometh, shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch; but unto you that fear my name, shall the Sun of righteousnesse arise with healing in his wings, and ye shall go forth and grow up as calves at the stall, and ye shall tread down the wicked, for they shall be as ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts.* This shall be the blessing of the faithfull in that day, that they

shall

ſhall have ſuch a oneneſſe with God, and with Chriſt, that with them they ſhall overcome the wicked: here is a union indeed, God, Chriſt and his Saints in one perſon, head and members. *This is the day of the Lord, and it is marvellous in our eyes: this is the day which he hath made, and which he hath appointed, and which in his time ſhall come to paſſe; and therefore wait and look up, for the time is at hand, it is come in which God will judge the earth and the people with equity; and now let the Saints be joyful in glory, let them ſing aloud upon their beds, let the high praiſes of God be in their mouth, & a two edged ſword in their hands, to execute vengeance upon the heathen, and puniſhment upon the people, to bind their Kings with chains, and their nobles with links of Iron, to execute upon them the judgement written, this honour have all his Saints, Pſal.* 149.

Thus according to my experience and Scripture rules, I have ſomewhat ſhewed you the ſevere judgement of God upon the wicked, what it is, and what his wrath is, and againſt what it is that he will come as a conſuming fire, even that body of ſin and corruption which dwells in men, and not onely that, but all that luſt & ſelf-confidence which yet remains in his Saints: for he will ſit in them as a judge judging and condemning their ſins to death, that it ſhall no more defile the work of his hands, even the pure creature which is in them, nor dwell in the habitations of holineſſe, nor enter into the vineyeard of ſpices, but he himſelf will be as a fence round about it, to preſerve and keep it, that the evill one touch it not; and he will not leave it, nor forſake it, till he hath perfected his work concerning it, till he hath caſt out all that rubbiſh that is in it: and *David* in *Pſal.* 138. *ver.* 8. profeſſeth the confidence that he hath in God, for this very thing, ſaying, *The Lord will perfect that which concerneth me, thy mercy O Lord indures for ever, forſake not the work of thy hands*: and in the verſe before, *Thou ſhalt ſtretch forth thy hands againſt the wrath of my enemies, and thy right hand ſhall ſave me*: and what were the enemies of *David* which did ſo much oppreſſe him, and did ſeek to take away his life, but the *Philiſtins*, which he at laſt overcame with the arm of the Lord? and theſe are our enemies in us, which ſtill warre againſt us, for we carry them about in our boſomes, where they ſtill ſeek to deprive us of our happineſſe in God.

An

And now as *David* said, let us say, *Thy mercy, O Lord, indures for ever, forsake not the works of thy hands*, but destroy these our enemies, which would destroy us if thou prevent them not; and perfect that we beseech thee, which concerneth us, even for which thou didst at first make us, that is, to be a habitation of holinesse for thy gracious presence to dwell in, as it is said, *Sion hast thou chosen for thy habitation, in which thou takest such sweet delight, that thou wilt not suffer any thing to enter into it that defileth, neither whatsoever worketh abomination, or maketh a lie*, *Rev.*21.27. but it shall remain, without where are *Dogs and Sorcerers*, and the like, ch. 22.15. nothing that is unclean shall enter into this City, or to any thing belonging to it, for to defile it, no lier shall come there, which all these abominations are, who have their great rise and being in that great lier the Devill, *who was a liar from the beginning, and is the Father of lies, and of all wickednesse*, which must have no entrance into this City and Tabernacle of God, *but must be cast into the lake of fire burning with brimstone, which is the second death.*

Chap. XII.

The great love of God in wrath and judgement, powring out the one, and executing the other, not upon us, but upon sin in us, to its destruction, and our salvation.

And now this is the goodnesse of our God unto us, that he will thus seek to take away our sins and abominations from us, that they shall no more defile the works of his hands; this is, and must be out of the love that he bears to his poor creatures, that he will take away their sins to make them a sanctified people for his name, and all this in love to his creatures, and hatred to their sins: thus will I clean take away in my anger, that it shall no more defile the work of my hands, *i.e.* with my anger toward his sinnes, and with my love towards his person; for I will throughly wash him and cleanse him from all his iniquities, and he shall be cleane from his filthinesse, *Ezek.*36.25. and then shall we be to the

praise of his glory, when we are thus washed, and when we are thus sanctified, when the whole body of flesh and sin is crucified; for he that hath suffered in the flesh, he hath ceased from sin, and now lives no longer to himselfe, but to God, and all through Jesus Christ our Lord.

And now dear friends, having so far proceeded upon this subject, in shewing you (according to my experience) that the whole designe of Gods wrath is to take away our sins: and for the destruction of that; let me now in a word or two (seeing God will be pleased to go along with me) shew you with how much love, and how much care God will doe this worke, that he will not wrong his creatures. And this love of God to his poore creatures cannot be seen more in any one thing, then in this his thus taking away their sins; because by this they are reduced into a blessed and happy state, where they may behold the face of God to all eternity, without which they could not; but God so loved them that he gave his only begotten Son to die for them; and herein is the love of God manifest in taking away our sinnes; that so we might come to behold the face of God in glory, which glory is everlasting.

When God first made us we were without sin, beautifull and comely, pure and holy, according to that state in which we were made, which was a state far below the state in which God himselfe lives, because but an image of it, for we were made but after the Image of God, yet a perfect image, but we did not long continue in that image or state of holinesse, because we had nothing of the divine power to uphold us, and being left to our own power, as to ourselves, (that the purpose of God might be fulfilled, who works according to the counsell of his owne will) we were soon overcome, and so fell from a state of holinesse and perfection, to a state of sin and corruption, where we were defiled, and become filthy and polluted creatures; and now because we should not be destroyed, nor for ever cast out of his presence, he hath therefore been pleased to find out a way, that all the sonnes and daughters of *Adam*, might againe be brought to see the face of God, 2 *Sam.* 14.14. and this way is by his Son Jesus Christ, out of whose bowells God the Father was pleased

shd to draw blood and water for to wash away this our filthinesse; as it is said, that *without blood-shedding is no remission, Heb.* 9. 22. God so loved his creatures that nothing but the blood of Jesus Christ could wash away their sinnes, as the Apostle saith, *God so loved them that he gave his only begotten Son to die for them*; all which is to be looked upon in the Spirit, or to be taken in a spirituall sense.

2. And now secondly, seeing God was pleased that after he had made man, and then to leave man to himself in that state of holinesse as he was in, without the divine power to assist him, and to keep him from falling into this corrupt state, that seeing God was pleased to doe this to make his owne power knowne in raising up the creature againe after his fall, and to try the power and strength of the creature, and the immutability of his state, and to shew the creature the weaknesse of it selfe, and the mutablenesse of his condition without God, that now the creature being thus left to himselfe in this state of morall holinesse, and being not upheld by the divine power, falls into this sink of sin, and so is become filthy; and shall God now leave the creature, because he is thus fallen? and be angrie with him because he is thus filthy? No, but as soon as the creature was fallen, God was ready to help him up, and as soon as he was thus filthy, God was ready to make him clean; no sooner do we sin against him, but he is ready to pardon, as he saith, *before you call I will answer. though you sin against me, yet I will pardon, though you make me serve with your sinnes, and weary me with your iniquities, yet I even I am he that blotteth out all your transgressions, Isa.* 43. later end. And this is the love of God to poor creatures, that though they depart from him, yet he will not depart from them, and though wee have forgotten him, yet hee will not forget us; *Isaiah* 49. 15, 16. *Can a woman forget her sucking child, that shee should not have compassion on the Sonne of her wombe? Yea, they may forget, yet will I not forget, saith God. For behold I have graven thee upon the palmes of my hands, thy walls are continually before me.*

Why man was left to himselfe.

God doth so love his creatures, even the workes of his own hands, that they are no sooner fallen into defilements, but he

he presently takes them up into the arms of his mercy, and out of the love he bears to them, and the care he hath over them, to increase their beauty in him, he makes them clean, and washes away all their defilements, and cannot be said to be angry with his creatures, but with their defilements, because he preserves the one, and destroies the other; therefore he must love the one, and hate the other, as he saith, *Jacob have I loved, and Esau have I hated*, though they tumbled both in one belly: so though truth and falshood, the creature and the evill may be together, yet he can love the one, and hate the other, he can destroy the one, and not wrong the other, he can love *Jacob*, and not *Esau*, he can save *Jacob*, and destroy *Esau*, though they both remain in us, which they do, so long as there remains a good and a bad flesh and spirit.

If a man after he hath made a peice of gold, doth by permittance or sufferance let this gold fall into the dirt, where it is defiled, and then out of love to his gold takes it up againe, and makes it clean, he is not angry with his gold, but with the defilement, and seeks to take off that, but will not wrong his gold.

Even so it is with us: for when we were first made, we were as forms of gold, or as royall Diadems in the hand of our God, for we were his own workmanship created by him, and through the permittance of our God, we being thus fallen into sin by our first *Adam*, have defiled our selves, and so are become full of sores and putrifaction; but now God who made us, and is the right owner of us, comes and finds us thus fallen into corruption, he takes us up again into the bosom of his love, makes us clean, and washes us from all all our filthinesse, and is not angry with that which he made, but with that which hath defiled it, and seeks to take off that, but with no wrong to his creatures, *Micah* 7. 18. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy: he will turn again, he will have compassion upon us, he will subdue our iniquities, and he will cast all our sins into the depth of the Sea: he will take away the evill of our doings, that it shall no more defile the work of his hands*: and he will do it with such care, that he will not hurt, nor de-

stroy

ſtroy any of his people, but he will keep them as the apple of his eye, as *David* ſaith, *Pſal.* 17. 8. *Keep me as the apple of thine eye, hide me under the ſhadow of thy wings.* And indeed we are ſo near and dear unto our God, that he redeems us from the pit into which we were fallen, and brings us again into the rock, out of which we were digged.

And why now ſhould not he be carefull over his own people, even the ſheep of his Paſture, the works of his own hands, which he hath made, and which he hath redeemed; that though they have fallen into ſin, and are become polluted creatures, where they are miſerable, and wretched, poor, and naked, and have nothing of their owne to help them: yet behold ſaith God, I will help you, I will heal all your diſeaſes, I will take away all your infirmities, and I will bring you again into my ſelf, into your own Land, into your own City, into your own Chamber, where there is no complaining in the ſtreets; where none ſhall ſay he is ſick, as in *Iſai.* 33. 24. *The inhabitant there ſhall not ſay, I am ſick: the people that dwell therein ſhall be forgiven their iniquities:* and into this place, ſaith God, will I bring you, where you ſhall no more complain of any want, or of any defilement that ſhall be upon you, for I will ſo throughly waſh you, that you ſhall be without ſpot or wrinkle; and you ſhall not only be ſo, but you ſhall know your ſelves to be ſo, for *I will look upon you in my own righteouſneſſe*, ſaith God, and you ſhall look upon me in the ſame, and I will not look upon you in any thing of your own, as of your ſelves, neither ſhall you upon me; becauſe whatſoever is of your ſelves is corrupted, even the beſt of your performances are but as filthy rags, and can produce you no happineſſe, as in *Iſai.* 64. 6. and now becauſe all his delight is to do us good, as in *Iſai.* 63. 9. *In all their afflictions he was afflicted, and the Angell of his preſence ſaved them in his love, and in his pity he redeemed them, and he bare them, and carried them all the daies of old.* And therefore now he will look upon us in his own righteouſneſſe, and we ſhall look upon him in the ſame. For behold ſaith God, *All your own works, and all your own righteouſneſſe ſhall be burnt up, and you ſhall ſuffer loſſe, but your ſelves ſhall be ſaved, yet ſo as by fire.*

CHAP.

CHAP. XIII.

How we are saved, as by fire.

AND therefore think it not strange my brethren, concerning the fiery tryall, as if some strange thing had happened unto you, for know you not how that all your own works must be burnt up, which will be done at the appearing of Jesus Christ? for when the Lord Christ comes into a soul, he comes into his Temple. *Who then shall abide the day of his coming, and who shall stand when he appeareth, for he is like a refiners fire, and like fullers soap, and he shall sit as a refiner and purifier of gold and silver, and he shall purifie the sons of Levy, and purge them as gold and silver, Mal.* 3. at the beginning.

The Lord Jesus when he comes into us, he sits as a refiner of gold and silver, he takes away the drosse, but he saves the gold, he takes away our corruptions, but the goodnesse he preserves and keeps, *Isai.* 42. 3. *A bruised reed shall he not break, and the smoaking flax shall he not quench; he shall bring forth judgment unto truth.* The Lord Jesus, into whose hands all judgement is committed, sits in us as a Judge, judging and condeming our sins to death, yet will not quench the least flash of light and goodnesse, but will gather it up into a sweet and glorious discovery of it self, into the bosome of our mother *Sara*, who is the form of glory which lives and abides in the bosom of God.

And now how sweet and how excellent is our God in all his work towards us, how true and righteous are all his ways in all his judgements! *more to be desired are they then gold, yea then much fine gold, sweeter also then honey, and the honey comb; all the waies of God are righteousnesse and peace, his work is perfect*, saith *Moses, Deut.* 33. 4. *he hath set one thing over against another*, saith *Solomon*, his love against his wrath, his wrath against his love, holinesse against sin, and sin against holinesse, light against darknesse, and darknesse against light; that they might one set off the other: thus the work of God is perfect, *and his judgements past finding out.*

And O that we could thus eye God in all his works, and in all

all his ways, then should we see a sweetnesse in his wrath, as well as in his love, an excellencie and beauty in them both, for his wrath proceeds from his love, and therefore it is sweet, pleasant, and delightfull, and then there is nothing bitter in it, but altogether lovely, because it is still powred forth in love towards his poor creatures, for the destruction of their sins, and the preservation of themselves.

Thus according to my weak apprehensions, and as God hath inabled me, I have laid before you the beginning and end of the wrath of God, what it is, and from whence it proceeds, even from a loving and a gracious God, one that keeps mercy for thousands, yet will by no means cleare the guilty; and I have also shewed you what an excellency and sweetnesse there is even in his wrath, and this is the goodnesse of our God, that he is thus excellent, and that he is thus sweet in all his attributes towards his people, as *David* saith in *Psal.* 89. 14. *Justice and judgement are the habitations of thy Throne, mercy and truth shall goe before thy face*; and O that our eyes were thus fixt upon God, as to behold him in such glory, then should we find comfort in our greatest miseries, peace in our greatest troubles, joy in the greatest sorrow, plenty in the greatest necessity, and God in them all.

CHAP. XIIII.

It is through our owne infirmities that we do not see the love of God in wrath, whereby he destroyes sin for us and in us.

AND now the reason why we do not thus eye God in all his attributes towards us, is, because we are covered with a cloud of infirmities, which doth beset us on every side; and these are our greatest enemies, and this *David* saith of himselfe, and as in him, so in all us, *Psal.* 77. 10. speaking before of the anger of God, saying, *hath God forgotten to be gracious? hath he in anger shut up his tender mercies?* and in another place he saith, *how long Lord wilt thou be angry, for ever? shall thy jealousie burn like fire?* but see what he saith in

answer

anſwer to theſe his owne words in the verſe before-mentioned, *and I ſaid, this is my infirmity*; as if he ſhould ſay, I need not to have ſpoke theſe words, if I did but conſider what God is, how that the Lord is a gracious and a loving God, and that his way is in the Sanctuary, that is, his way is in Chriſt, where he doth ſtill make out himſelfe in love towards his poor creatures: and why then ſhould I ſpeak thus of God, as to count him an angry God? *But I ſaid, it is my infirmity, and it is my weakneſſe*; but now, *O Lord*, (ſaith *David*) *will I looke up unto thee for ſtrength, and thou ſhalt direct me in all thy waies, and then will I run the way of thy Commandements, when thou ſhalt inlarge my heart, then will I meditate upon all thy works, and talke of all thy doings, for thou art a God that doſt wonders, and thou haſt declared thy ſtrength among thy people; thou art my God, and I will thank thee, thou art my God, and I will praiſe thee.*

And therefore although *David* doth many times diſcourſe upon the wrath of God, and apprehend him to be an angry God, yet he doth not do ſo alwaies, for it is but when he hath loſt the ſight of God, and doth not ſee God as before, or as ſometimes he doth, when he ſpeaks of his love, in pardoning our ſins, as in *Pſal.* 85. 2. 3. *Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſins, thou haſt taken away all thy wrath, thou haſt turned thy ſelf from the fierceneſſe of thine anger.* Here he ſeems to ſee God in love, and not in anger, in heaven, and not in earth, in his place above, and not out of his place below, in himſelf, and not out of himſelf: And therefore when *David* in all his *Pſalms* doth complain of the anger of God, it is becauſe he ſees not God where he ought to ſee him, and as he ought to ſee him, that is, to be a loving, a mercifull and a gracious God; for while he ſees God as an angry God, he cannot ſay he is my God; but when he ſees God as a God of love, then behold he is my God: and therefore it is my infirmity, it is my weakneſſe, that I do not always ſee God to be my God, to be a loving and a gracious God; *A God that keeps mercy for thouſands, that forgives iniquity, tranſgreſſion and ſin*; a God that will not be angry with me, but with my ſins, and that his wrath is not againſt me, but againſt my ſins, that is, it is not againſt us as we remaine in

Chriſt

Christ the first pattern, who is the first born of every creature unto God, the first form and substance of all crearures, and therefore he cannot be said to be angry with us, while we remain in that image; but when we lose that, and take up the image of the flesh, that is a fleshly or a carnall mind, for the carnall mind is enmity against God; and this is the naturall man, and the fleshly man which is altogether sinfull, and is still in rebellion against God, and nothing but sin proceeds from it: and this we challenge not to be our selves, and from hence we may say that God is not angry with us, but with our sins, and therefore will not punish us, but our sins.

CHAP. XV

Sin is the offender.

FOr they are them which offend him, who have their dwelling in my flesh; and if this be not a truth, then I know not what the Apostle means in his words, *Rom.* 7. at the later end, *For I know in me* (saith he) *that is in my flesh, dwells no good thing, for to will is present with me, but how to do that which is good I find not, for the good I would do, I do not, but the evill which I would not do, that I do: now if I do that I would not, then it is no more I that do it, but sin that dwells in me.*

The Apostle doth here excuse himselfe, and lay it upon his sinnes, which he makes another selfe separated from his owne selfe, for it is not I that sinne, but sin that dwells in me: and therefore let my sinne suffer; *for with my mind*, that is, *with my self I serve the Law of God*, though with my flesh, which is not my self, *the Law of sin:* and now let my flesh and sin suffer together.

Chap. XVI.

Sin, the Serpent, Dragon, Satan, and Tempter are all one.

Object. But some may say, is God angry with sin, or is not he rather angry with that which is the cause of sin, [the Tempter] or with the person tempted, then with the sin tempted to, because sin is nothing, and would not be, if not acted by the person, and tempted to by the tempter?

Answ. I shall answer in a word, and thereby clear the person from being guilty, and so lay the wrath of God only upon sin.

First, Take notice that that which tempts to sin, and the sin tempted to, is one and the same thing: in the first place it bears the name of a Tempter, because it doth tempt, and in the second place the name of sin, because it doth act: for till sin hath acted, it doth not shew it selfe to be sin, and being acted it appears sin, because God said, *in the day thou eatest thou shalt die*; and because the law said, that in the day thou sinnest, by sinning thou shalt die: and therefore sin that it might appear to be sin, doth by acting work death, in the person of whom it acts, and so by the Commandement becomes *exceeding sinfull*, *Rom.* 7. 13. and therefore we may see, that sinne doth but onely make use of the person to act and shew it self, that it might appear to be sin, for the effect of sin is death, and death being wrought sin is discovered, and thus sin only is the tempter, and sin only must suffer.

And *James* in his first chap. ver. 14. doth confirm this, for he saith, *That man is tempted, when he is drawn away of his own lust*, and *Paul* in the 7. *Rom.* 7. proves, that sin and lust is one and the same thing, and therefore sin must be the tempter.

Again secondly, what was that which tempted *Eve*, was it not lust? for when she saw that the tree was good for food, and pleasant to the eye, she desired it; as much as to say, she lusted for it, had a will to it, and to satisfie her own lust, she took of it, and so did eat: and now lust being the cause of her sinning, then that which is the cause of sinning, must be the tempter to sin.

Again

Again thirdly, It is said that the Serpent tempted *Eve*, and so she did eat: indeed sin is a Serpent which tempts every man, and it is called a Serpent, beacuse as a Serpent it can present it self to us in many shapes, with subtilty to deceive us, as sometimes it may seem to be profitable, or to bring us in profit, sometimes delightfull to bring us in pleasure, but touch it not, for if you touch it, it will bite like a Serpent, and sting like an Adder; therfore when we see it thus presented to us, with such fair intices, let us then forsake it, and fly from it, lest we should be stung with it, for *the sting of death is sinne*, 1. *Cor.* 15. 56. Thus we see that sin is still the tempter, and not only so, but the thing tempted to, and therefore sin only shall suffer and be cursed for ever.

And this may be the meaning of that in *Gen.* 3. 13. that when God cursed the Serpent, he cursed sin, *because thou hast done this* (saith God) *thou art cursed above all cattel, and above every beast of the field, for upon thy belly shalt thou go, and dust shalt thou eat all the daies of thy life.* Here the Serpent was cast out of heaven to the earth, and had nothing but the earth given him to feed upon, *Rev.* 12.9. *The great Dragon was cast out, that old Serpent called the devill and Satan, which deceived the whole world, he was cast out into the earth, and his Angells were cast out with him,* as in *Jude* 6. *The Angells which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darknesse, unto the judgement of the great day.*

The Dragon, and the Serpent, and Satan which deceived the world, may be said to be all one, and to belong all to one body, for as sinne is said to be a body, so may they be said to be the head of that body, and one with it, for he was a sinner from the beginning, for he is the Father of it; and was a lyer from the beginning, and is the Father of it, *John* 10. 44.

Chap. XVII.

The flesh of man, the seat of sin, and nothing but earth, the habitation of the Devill.

And now the place where the devill and all sin hath it's being, is in the earth, or flesh of man: *For upon thy belly shalt thou go, and dust shalt thou eat all the daies of thy life.* The devill hath nothing to feed upon but the earth of men, of all men, as they are the Inhabitants of the earth, and remaine earthly, Rev. 12. 12. *Woe be to the inhabitance of the earth, for the devill is come among you in great wrath, because he knows he hath but a short time.* This earth is the seat of sin, where it doth act and shew it self, sin hath no other place, and no other habitation but the earth, *John* 14. 30. *Hereafter I will not talk much with you* (saith Christ) *for the Prince of this world cometh, and hath nothing in me.* Jesus Christ here shews, that the devill and sin dwell both together in the natures of men, and nothing of Christ, nothing from above dwells with it, but all from below, all of the earth, and being all together, makes up but one body of earth and flesh, the devill, sin, and all wickednesse, and the natures of men are but earth and flesh, for from the earth it had its first rise, and in the earth it must remain to be tormented for ever; and this makes good, that the flesh of man is the seat of sin, and therefore let flesh and sin suffer together, let them both with the devill, and all three as one man, remain under the curse and condemnation.

Again the earth is a place of darknesse and death, where sin delights to be, and where it freely acts, as our Saviour saith, *You will come to the light, because your deeds are evill, for light will make manifest.* Thus you see that the earth which is the flesh of man, is the seat of sin, and makes up one body, 1 *Cor.* 6. 16. *What know you not that he which is joyned to an harlot is one body?* For *two* (saith he) *shall be one flesh.* Now if our flesh and sin be joyned together, then they are one body and members in particular, for many evills make one body, and so shall all suffer together; and now as our flesh is the seat *of sin, so it shall* be the seat of punishment.

And

And now if the Devill, Fleſh, Sin, and Satan, and all make but one body, then let them all ſuffer together as one man, and ſuffer they ſhall; for when the Lord Jeſus Chriſt comes into a ſoule to waſh all away his filthineſſe, and to purge out all the droſſe and corruption which (as a body of filthineſſe) dwells in them, then ſhall all that earth (which is the ſeat of ſinne, and ſinne it ſelfe) bee burnt up by the ſpirit of judgement and by the ſpirit of burning, which will proceed from the preſence of Jeſus Chriſt with the ſoule, then ſhall the Devill, Sin and Satan, and all wickedneſſe be caſt out with the earth (the fleſh of man) into the lake of fire, burning with brimſtone to bee tormented, as it is ſaid, death and hell ſhall bee caſt alive into this lake to be tormented; this is the crucifying of the fleſh, when the old man ſhall bee caſt out with all his corrupt deeds, and ſelfe-imaginations, and the new man brought in, which is after holineſſe and righteouſneſſe; this is to ſuffer with Chriſt in the fleſh, to have the whole man crucified, Chriſt ſuffered without the gate, that is, he ſuffered in the fleſh without the veile, that he might come againe in the Spirit, for that is the way to glory; for ought not Chriſt firſt to ſuffer, and then to have entred into his glory? *Luk.* 24. firſt to be a crucified Chriſt, and then a glorified Chriſt, Father receive me into thy glory; and thus ſhall we ſuffer with Chriſt in the fleſh, that we may live with Chriſt in the Spirit, in the glory of his Father.

Thus in love God aimes at the deſtruction of the fleſh, and in deſtroying that deſtroyes all our miſeries, as alſo our fleſhly joyes and comforts, which are the miſeries of a ſpirituall man, while he remains in the fleſh, and he deſtroyes not onely that, but all our ignorance and darkneſſe in the things of God, which is the cauſe of ſo many miſtakes in us. And thus the old man which is ſin, the ſinner, and ſinneth, is deſtroyed.

CHAP.

Chap. XVIII.

The old man (which is sin) is the sinner; the new man sinneth not.

But the new man, or he that is borne of God, sinneth not, for his seed remaineth in him, and he cannot sin, because he is borne of God, 1 *Joh.*3.9. this is spoken of the new man in a Christian, which is created after righteousnesse and true holinesse; and this new man is his Spirit, and this Spirit cannot sin, because it is borne of God; for it came forth from God, and is divine as God, the new man in a Christian is a divine Spirit, and therefore cannot commit sinne; but that which commits sin is from the Devill, for the Devill sinned from the beginning, and for this purpose was the Son of God manifest, that he might destroy the workes of the Devill; that is, that he might destoy sin, as you may see in the eigheh Verse.

And therefore my beloved friends, if you upon examination of your selves do find this new man, which is after righteousnesse and true holinesse, to be formed in you, and find your selves to be made partakers of the divine Spirit which is Christ in you, the hope of glory, you will then confesse, that nothing can give an end to sin, but the manifestation of Christ to us, and in us; and where he gives an end to sin, there he gives an end to punishment; and then may the soule say, that God loves me, and I know it, for Christ hath declared it to me and in me.

Chap. XIX.

God is angry with nothing but sin, and out of huge love to us is he angry with it.

And therefore he is not angry with me, but with sin, even the sin which is in my flesh, for in me, (that is, in my flesh) dwells no good thing, and this is that which God doth scourge

scourge with the rod of his anger, even the sin which is in my flesh, *Psa.* 189. 32. God saith there to *David*, and in him to all the Saints, that if they keep not my Commnndements then will I visit their transgressions with the rod, and their iniquities with stripes, but my loving kindnesse will I not take from them.

And now why should *David* say, *Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?* and in *Psal.*89.49. *Lord, where are thy former loving kindnesses, which thou sware unto* David *in thy truth?*

Why, consider you that truly know God, and you will find that all this was out of *Davids* ignorance, and for want of a pure knowledge of him; for what doth he but make God changeable in all his promises, and mutable in his being? what doth he but bring God out of heaven to the earth, out of light into darknesse, when he brings him out of love into wrath? when God hath said, that in me is love and no anger at all, in me is light, and no darknesse at all, and heaven is my throne, and earth is my footstoole, and where I am once I am for ever, and where I love once, I love for ever, because I am unchangeable; for in me is no variablenesse, neither shadow of turning, *Jam.*1.17. and have I said it, and will I not do it? (saith God.) O what are we then to think otherwaies of him! sure that which made *David* thus to speak of God is not from himselfe, as borne of God, but from another selfe, which he may say is not himselfe, but a body of corruption full of darknesse and ignorance dwelling in his flesh, which still makes him to say that which he would not say, and to doe that he would not doe, but I said it is my infirmity, and it is my weaknesse; as if he should say, it is through the infirmity of my flesh, and the forgetfulnesse that I have of my Maker, and the weaknesse that is in my understanding, that I do not alwaies see God to be my God, and the Lord to be my Lord.

And now deare friends, let us all consider this; that when we cry out upon God as an angry God, and say, that he is angry with us for our sinnes, and doth thereby punish us for our sins, let us then confesse and say as *David* did, that it is our infirmity, and it is our weaknesse, that makes us to speake thus

thus of God, it is the weakneſſe of our faith, not knowing nor believing what God is, how that he is a loving and a gracious God, and that he hath already received from the hands of himſelfe a full ſatisfaction for all our ſinnes: And therefore if we did but know God as deare children ought to know him, to be a God of mercy and truth, and full of loving kindneſſe for poor ſinners, nay for the worſt of ſinners, we could not then ſpeak thus of God as to count him an angry God, though *David* many times did ſpeak of his anger, which we ſtill do, when we are in that ſtate and condition as *David* was ſomtimes in; and many more, as well as he, and eſpecially in thoſe times of *David*, and all the time of the Law before Chriſt, for then God did not ſeem to be in ſuch a way of reconciliation with his people, as now he doth; for then every performance of duty done and fulfilled by a perſon, did ſeem to make God at peace with him, which being not done, could have no peace with him in the creatures apprehenſion, though God himſelfe was alwaies at peace with his people, and this was in the time of the Law, or in that diſpenſation when they could not ſee God, but as under a veile; but now in the time of the Goſpell, or as we may ſay, in a more clearer diſpenſation, God appeares with that veile taken off, and ſo ſhewes himſelfe in a more naked and bright appearance of himſelfe in Jeſus Chriſt, and doth not ſeem now as then to be at peace with his people, for the doing and performing of ſuch and ſuch duties by them, but he is at peace with them, and he is in love with them without the performance of any duty towards him by them, for now he lookes upon us in Jeſus Chriſt as all duties to be done and performed by him, having received him for attonement, for a ſatisfaction, in whom and through whom he is at peace with us, as you may ſee in *Eph.*2. from v.13. to the end, and now all that is required of us, and will be beſt accepted at the Lords hands, is praſe and thankfulneſſe, and this *David* ſaith, *Pſal.*69.30, 31. *I will praiſe the name of God with a ſong, and will magnifie him with thankeſgiving; this alſo ſhall pleaſe the Lord better then an Oxe or bullocke, that hath hornes and hoofs*; for the offering of an Oxe, or a Bullock, or a Lamb for a ſacrifice to God, that is the offering up of the beſt of our performances to God,

God for a reward, is but as if we slew a man, or cut off a dogs neck: and therefore dear friends know this, that there is no love nor peace to be procured of God, by any thing that we can do for him, or towards him; but he hath received Jesus Christ once for all, in whom and through whom he is in love & at peace with all his people; & therfore he that sees God as an angry God, and as a God ready to punish him for his sins, may conclude with himself, that he hath not yet received Jesus Christ, who is a ful discharger of all his people, from all sin and punishment, and from all self-righteousnesse: but if once thou hast received him, thou art free from all trouble, not only sin, but all servile duty: *For he then shews thee, what is good, and what the Lord requires of thee, even to do justly, to love mercy, and to walk humbly with thy God, Micah* 6. 8.

But if a soule at any time, through the withdrawings of the presence of Gods grace from him, should be brought to say thus of God, as to distrust Gods love and mercy, and to say, hath God forgotten to be gracious, and is he angry with me? let him then say with holy *David*, that it is but the infirmity of my flesh, and the many failings which I have in my self, that makes me thus to distrust, and feare the loving kindnesse of my God; for God having once loved me, cannot but love me still.

Again secondly, Though *David* as well as we had many failings in his flesh, which the purest Saint upon the earth may have, & as he had, yet you cannot read that ever God was angry with *David*, but with his sins. *David* was a man after Gods own heart, and therefore cannot but be beloved of God, and God who is unchangeable in his love, saith, that whom he loves once, he loves for ever; and therefore all the afflictions that ever fell upon *David*, was not in any anger from God towards him, but in love, for whom God loves, them he chastiseth: and if ye be without chastisements, then are ye bastards and not sons, *Heb.* 12.8. And therefore my brethren indure chastisements, and take it not in anger, but in love, though no chastisement for the present seems joyous but grievous, yet afterwards it yeelds the peaceable fruit of righteousnesse to them that are exercised thereby, even the taking away of their sins, and the being made partakers of his

holineſſe, *Iſa.*27.9. *By this therefore ſhal the iniquity of Jacob be purged, and this is all the fruit that ſhal come of it, even the taking away of his ſins.* And therfore all the chaſtiſements & afflictions that ever fell upon *David*, or any of his people, was not from any anger that was in God towards them, but towards their ſins and iniquities, for if thou ſin againſt me, I will viſit them.

And thus you ſee the wrath of God is not againſt us, but our ſins, for they are them which warre againſt him, and againſt our ſelves, as one with him: and therefore all the deſign of Gods anger, is for to deſtroy them, that they might not deſtroy us, as ſaith the Apoſtle, that the end of all afflictions is to take away your ſins; and God doth it with ſuch abundance of love and care towards us, that he ſaith, *He will rejoyce over us to do us good, with his whole heart, and with his whole ſoul, Jerem.* 32.41.

God doth ſo love his people, and doth ſo much long for the injoyment of them in heaven, that he will deſtroy all thoſe their enemies, which do keep them from it, and do in the leaſt, hinder their injoyments of it. And what greater enemies have we then our ſins? for they ſtill warre againſt our happineſſe, to deprive us of it, and in taking that from us, they take away our lives, liberties, and all our ſpirituall comforts. And now the Lord our God out of that longing deſire he hath for the eſtabliſhing of all our joyes, peace and happineſſe in him, unto us, he doth deſtroy thoſe our enemies, even our ſins, which ſo much war againſt us, and withall, deſtroies that ſtrong hold or fortification, where ſin abides and inhabits, which is the fleſh, or earthy part of man: *For in me, that is in my fleſh, dwells no good thing*, ſaith *Paul*, *Rom.*7.18. and ſo may all the people of God ſay, that in my fleſh dwells nothing but ſin, and therefore God in deſtroying our fleſh deſtroies ſin; for take away that earthy part of man, in which ſin lies, and he can no longer ſin, take away the ſtrength by which a man is inabled to fight with, and he can no longer fight: in the 16. of *Judges* you may read, that ſo ſoon as *Samſon* had made known that part in which his great ſtrength lay, he was ſoon overcome, for his ſtrength departed from him: and ſo if once thoſe ſandy and earthy foundations, upon which we have placed

ced our whole delight and dependence, be discovered, we should then see the weakness of our dependence, and so grow weary of it; and God in destroying our sins, discovers to us the vileness of our corruptions, the dishonor it brings upon our bodies, and shame to our selves, and the confusion of all our joyes and comforts, and so inables us to fly from it with a perfect hatred, cleaving to that which is good, and departing from that which is evill: this is the goodness of our God, that out of the love he bears to his people, shews them the destruction of their sins, and what it is that destroies them, even his love powred forth for the good of them, proves the destruction of their sins: thus Gods love is his wrath, because he who is love, loving all things that are good, cannot but hate all things that are evill, for Jacob *have I loved, and* Esau *have I hated.*

Chap. XX.

An additionall word concerning the vast difference betwixt the wrath of God, and the wrath of Man.

WHerefore now let us examine our selves when we be angry, whether it aims only at sin, and at all things contrary to that which is good: do we love that which God loves, and do we hate that which God hates? sure if we did, we should be loving to all men, all creatures, because they all image something of God; love your enemies, saith Christ, *do good to them which hate you*: This is the command of our Saviour, and example both, that we should hate nothing but that which is evill, and love nothing but that which is good, whether it be in our selves or in others; and some relation hath that Scripture to these words, *love thy neighbour as thy selfe, Levit.* 19. 17. *Thou shalt not hate thy brother in thine heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thy selfe, I am the Lord.*

God is love, and God is light, then he that dwells in God

dwells in love and light both, then to abide in these is to abide in a principle of divine light, which is God shining in us, carrying us forth to every good and perfect work, teaching us to love that which God loves, and to hate that which God hates, that so we may be made like unto him, still to act from a principle of love, light and sweetnesse, which is God within us, and then will our anger be like unto the anger of God, when it proceeds from a principle of divine light, as from God, and not from a principle of darknesse, as from our selves; but it is most evident and certain, that this anger is from our selves, and not from God, from a spirit of envy, and not from a spirit of love and meeknesse, when it is thus powred forth in such bitternesse against the light and true knowledge of God in his people, yea against God himselfe; for what is the end of this light and true knowledge of God, breaking forth from his people, but a true manifestation of God dwelling in them, as he saith, *I will dwell in them, and walk in them, I will be their God, and they shall be my people.* Thus I have ended with the words I began, and have shewed you from that small light communicated to me of the Father, and therefore a true light, because it came from him, and because I depended wholly upon him, desiring to be taught by none but him, who hath said, that all shall be taught by him, and those that wait to be taught by him, and are taught by him, shall not erre; for he that comes to me, I will not cast off saith God, but will teach him the truth; and therefore I may be bold to affirm the truth of this, which I have now writ, in which truth we may see some outward Declaration of the contrarieties that are between the anger of God, & the anger of Man, and the whole scope of their proceedings, as thus, one proceeds from love, and the other from hatred, one from light, and the other from darknesse, one from sweetnesse, and the other from bitternesse, one from unity, and the other from a confused part of both, neither discerning the truth of one nor the other, as they are and ought to be in their true and proper place. Thus we see the principle and beginning of wrath both from God and man. Secondly the end and whole designe of this wrath both in God and man, at what it aimes, and at what it is directed, one goes forth against that which

is evill, and the other against that which is good, one to destroy the evill, and the other to destroy the good; one to make union, and the other division: Thus you see the whole scope of wrath both in God and man, and my judgement concerning the same.

Now let me speak one word or two in way of caution: First, to take heed how we be angry, seeing there is such a contrariety between the anger of God and the anger of Man; for you have heard that one proceeds from a principle of light, love, and sweetnesse, and nothing but love and sweetnesse goes along with it; and how the other proceeds from a principle of darknesse, and is accompanied with a sense of torment and trouble, which falls in upon the back one of another, as when a flood-gate is taken up, then the water rushes in, and troubles all things that lie before it; so it is nothing but the presence and absence of God, that doth trouble and rejoyce the creature: and this I shall speak somthing of (if God permit) before I leave it.

Chap. XXI.

Wherein is shewed, in what sense the creature, which was made of God, and is the pure Image of God, may be said to be troubled, and in what sense he may be said to rejoyce.

First, if God do but withdraw his light but for one moment, and seem to hide his face from us, then doth the trouble of man begin, as it did with *David* in *Psal.* 88. 14. *Lord why castest thou off my soule? why hidest thou thy face from me? I am afflicted, and ready to die from my youth up, while I suffer thy terrors, I am distracted*; and in another place he saith, *if thou Lord dost but hide thy face, then am I troubled*: and what makes God seem to hide his face from us, but our hiding our faces from him, as he is, and looking upon him to be what he is not, which is a going from him; for, as soon as ever we have thus sinned, we are ashamed to look God in the face, for every sin we commit doth darken the appearance of

of God to us, and is as a veile drawne over us, which doth eclipſe and hide the glory of God from us, and from hence ariſes our trouble, and therefore God cannot be ſaid to puniſh us for our ſins, but we do puniſh our ſelves by ſinning, for ſorrow and trouble do naturally belong to ſinne, and will follow it, for it is that which doth accompany ſin, and is joyned unto it; for one dark cloud will follow another, and ſin is a cloud of darkneſſe, and is ſo called for theſe two reaſons:

Firſt, becauſe it proceeds from a principle of darkneſſe, for as the cauſe is, ſo will the effect be, 2 *Cor.* 4. 3, 4.

And ſecondly, becauſe it doth darken and hide the glory of God from us, for it takes away all appearances of good things, even our joyes and comforts, and God, and all departs in our apprehenſions, though God departs not from us, neither leaves us, but is alwaies preſent with us, and his love is as great toward us in ſinning as in praying, for he who is unchangeable cannot change, but his love is one and the ſame ſtill; for whom I love once I love for ever, ſaith God, and nothing ſhall be able to pull them out of my hands, neither ſin, nor Devills, death, nor life, nor Angells, nor principalities, nor powers, nor any thing ſhall be able to ſeparate us from the Love of God, *Rom.* 8. later end, but *in all thoſe we are more then conquerors through him that loved us*; and therefore God cannot be ſaid to leave us nor forſake us, but we leave him and forſake him, and run aſtray from him, being left to our ſelves; for it is not in man to go to God, but to run from him, for man is wholly inclined to evill, and ſo ſinnes willingly without reſtraint, becauſe he runs along in a path of darkneſſe, through which darkneſſe he brings upon himſelfe a world of troubles; and therefore God cannot be ſaid to trouble any man, but man troubles himſelfe, neither can God be ſaid to hide his face from any man, but man hides his face from him by his ſins, for every ſin carries a cloud along with him, which over-whelmes the creatures joyes, and ſo he growes ſenſible of ſorrow and trouble.

What made *Adam* and *Eve* to hide themſelves from God among the trees in the garden, but that they knew they were naked, and had loſt all their firſt righteouſneſſe, being fallen from

from a principle of light, to a principle of darkneſſe, which had much prevailed over them? by which principle they were carried forth to feed upon the fruits of darkneſſe, of good and evill, God firſt leaving them to themſelves, to ſee what they would do, as he did when he brought all the creatures unto *Adam* to ſee what he would call them, and whatſoever *Adam* called them, that was their names, *Gen.*2.19. and now *Adam* and *Eve* finding a will in themſelves to do what they would, either to ſtand or to fall, and having not power to ſtand, this will of theirs runs forth into luſt, which cauſed them to ſin, and ſo brings a ſhame upon themſelves, which did much increaſe their ſorrow, for to the woman God ſaid, I *will greatly multiply thy ſorrow, &c.* and to the man he ſaid, *Curſed is the ground for thy ſake, in ſorrow ſhalt thou eat of it all the dayes of thy life, Gen.*3. Thus man by ſinning is the cauſe of his own ſorrow, for by falling from his firſt principle, he hath loſt the ſight and favour of God, and having loſt the ſight of God, cannot but be troubled, for the ſight of God never troubles the creature, the pure creature, but rejoyces him; but that which troubles the creature is his not ſeeing God, all which is by reaſon of his own darkneſſe.

CHAP. XXII.

The deſigne of God in leaving man to himſelfe, was to manifeſt his own power, and to ſhew the creatures weakneſſe.

AND now that which makes God ſeem to be with-drawn from us, is our with-drawing our ſelves from him; for as I have ſaid, and do ſtill ſay, that man himſelfe is the cauſe of his own woe, by going aſtray from God, God firſt leaving us to our ſelves, that thereby wee might ſee the frailty of our ſelves without him; and in this is God juſt, and every man a lyar; for by this doth God ſhew the power and ſtrength of himſelfe, and the weakneſſe that is in the creature.

Firſt, his owne power in ſuffering the creature to fall from that glorious image in which he was, in that he might have the

the raiſing of him againe to a more glorious and perfect ſtate in himſelfe, where man ſhall no longer live in the image, but in the ſubſtance, no longer a ſervant, but a ſon and heire with Chriſt in God, and in this is God juſt and righteous.

Secondly, in ſhewing the weakneſſe of the creature, for man being put to his choice refuſed the good, and choſe the evill, forſakes the better and takes the worſe; and this are we ſtill ready to doe, to forſake the good, and chooſe the evill: yet God is ſtill pleaſed out of the greateſt evill to bring forth the greateſt good, as from the fall of the firſt *Adam*, ſo from the killing of the ſecond *Adam*, which in themſelves were two great evills, yet good was produced from them, becauſe it brought glory to God, and good to all his people: As firſt, had not *Adam* ſinned we had never knowne the love of God in Jeſus Chriſt which now we doe, in pardoning this ſinne, and in bringing Chriſt into the world.

And ſecondly, had not the ſecond *Adam* been crucified, and raiſed againe, we ſhould never have been made partakers of that glory which now we are, and ſhall be in the boſome of the Father, which is brought unto us by the revelation of Chriſt in the Spirit, and glory of the Father, and as good was produced from this, ſo from every ſinne that proceeds from us; for God ſuffers his deareſt children to ſinne, that thereby he might ſhew unto us the weakneſſe of our ſelves in not forbearing of them, the vile and curſed effects in acting of them, and the riches of his love in pardoning of them; and ſo ſets before us the uncomelineſſe of ſinne, preſenting it odious to our ſelves, that thereby we might hate it and fly from it: and this is the deſign of God in leaving man to himſelfe, for to bring all things about to his own glory.

CHAP.

Chap. XXIII.

It's the creatures darkneſs that apprehends God as abſent, which is the cauſe of the creatures trouble.

And now I come againe to the words before-mentioned, that God leaving man to himſelfe, man falls from him into a ſtate of darkneſſe, where he loſes the ſight of his God, and ſo ſeems to be as one from him; then that which makes God ſeem to be abſent from the creature, is the creatures being abſent from God: for God never goes from us, but we go from him, becauſe he who is ſtill one and the ſame, cannot be ſaid to change his place, but ſhines alike in all places, and his light is ſtill one and the ſame, though we apprehend it not at all times ſo to be, which is by reaſon of that groſſe ignorance we live in, and are inclined to, while we are in the fleſh; that is, while we carrie about us a fleſhly principle, from whence all our actions proceed as fleſhly, naturall, and carnall, and nothing of the Image of God in them, for the fleſhly, naturall man knoweth nothing of the things of God, 1 *Cor.*2.14. and while we are in the fleſh, we are abſent from the Lord, 2 *Cor.*5.6. and therefore my beloved, it is the want of the crucifying of this fleſh, and the naturall man, that is the cauſe of all our darkneſſe, and that we do not alwaies ſee God to be preſent with us, for fleſh and blood cannot enter into the Kingdome of heaven, nor come to have any ſight or view of God; and therefore while we are covered with theſe clouds of darkneſſe, God ſeems to be at a diſtance from us, even as it were hid to us, and then we cannot but be troubled: *David* never complaines of any trouble while he ſees the Lord to be preſent with him, but if thou Lord doſt but hide thy face, then am I troubled; and therefore that which troubles the creature is his not ſeeing God, as before, as *David* in his own words witneſſeth: and what made God many times ſeem to be abſent from *David*, but becauſe he had much of the fleſh in him which was not crucified to him? as appears by many of his actions, in committing adulterie, in murthering and in numbering the peo-

ple; thus the beſt of Gods Saints, while over-come with the fleſh, are deprived of their joyes, for if we do not continually ſee the light of God ſhining in us, we cannot but be troubled, and he that doth alwaies ſee God is not moved nor troubled at any thing, becauſe he that overcomes all trouble is preſent with him: *Moſes* did not feare the wrath of the King of Ægypt, becauſe he ſaw him who is inviſible, *Hebr.* 11. 27. therefore the ſight of God takes away all fears and troubles whatſoever, that may ariſe from men or Devills.

CHAP. XXIV.

The Viſion of God ſlayes ſinne.

THen know this, that no greater enemy can appeare for to deſtroy our ſinnes, then the *Viſion of God*; for the ſight of God cauſeth all our ſins to fly away, therefore God hath no ſuch way to powre forth his wrath againſt ſin for to deſtroy that, as to ſhew himſelfe in love with the creature, and God hath no ſuch way to deſtroy our darkneſſe, but by the bringing in of his owne light; for what troubles darkneſſe, but the light appearing? then that which doth deſtroy ſin in us, is the light of od Gihining in us, and this cannot be a trouble to the creature, but a rejoycing, becauſe he then ſees that God is working upon him for his good, and he then ſees that God is deſtroying that enemy which would have deſtroyed him if not prevented by God; therefore let all good Chriſtians conſider, that if at any time they are brought to ſay that they are afflicted or troubled, let them againe ſay, it is becauſe they ſee not God in them; for where there is a ſenſe or a feeling of the preſence of God, there is joy and peace; but where there is not a ſenſe of Gods preſence, there is, and muſt needs be a ſenſe of ſorrow and trouble, *in me you ſhall have peace*, ſaith Chriſt, *in the world you ſhall have tribulation, but be of good cheer I have overcome the world*; the world of ſin, death, darkneſſe, ſorrow, and trouble, Jeſus Chriſt hath overcome, though we do not alwaies

alwaies behold it, *Psal.* 110. 6. we read, *that he shall wound the heads over many Countries.* The head of all these things is the devill, and the head being overcome, the body is also; the power and strength of things being taken away, the works and effects of it must follow, *Heb.* 2. 14. we may read that Jesus Christ *through death, hath destroyed him that had the power of death, that is the devill.*

The devill is the head of all things below, which are of the earth and earthy, 1. *Cor.* 15. 47. *The first man is of the earth earthy, the second man is the Lord from heaven*; The first Creation is all from below, and nothing from above, and therefore is *earthly, sensuall and devillish, James* 3. 15. But the second Creation is all from above, and nothing from below, and therefore is *pure, peaceable and heavenly, James* 3. 17. Thus as the devill is the head of the first Creation, which is all but darkhesse, death, sorrow, and pain: So also Jesus Christ is the head of this second Creation, where there is light, life, joy, and blessednes; and the bringing in of this second Creation, is that which overcomes the first: For behold, saith God, *I will make all things new, Rev.* 21. 5. *Isa.* 65. 17. 18. *For I will create new heavens, and a new earth*, wherein dwells righteousnes; And this is the presence of God with his people, the true and bright manifestations of his glory, shining in and among his people, that destroies all that earthy part of darknesse and trouble, *and happy is that people that is in such a case, yea happy is that people whose God is the Lord, Psal.* 144. 15.

And O that we could still behold the light of our God shining in us, making all things new, chasing away all our darknesse and self-conceitednesse; then should we say that in the presence of our God is peace and joy, then there would not be a sence of trouble and sorrow, but love, joy, and peace, for the presence of God with the creature, cannot be said to bring trouble to the creature, but to something else, which is an opposer of the crature, and is the creatures enemy, even that flesh which is still in rebellion against all things that are good, or that bear the image of goodnesse upon them: and this flesh hath most cause to be troubled, because the presence of God with the creature, is for the destruction of this flesh, *and doth destroy it by the brightnesse of his coming, 2. Thes.* 2. 8. It is

there called by the name of wicked, and in the following verſes, it is ſaid to work with all deceiveableneſſe of unrighteouſneſſe in them that periſh. This is Antichriſt, the man of ſin, whoſe dwelling is in this fleſh, and therefore may be ſaid to be fleſhly, becauſe nothing but fleſh is ſeen in the actings of it, and what is born of the fleſh is fleſh, but that which is born of the ſpirit is ſpirit: *Joh.* 2.6. & now this fleſh, together with Antichriſt and fleſhly things ſhall be deſtroyed, by the coming of Jeſus Chriſt into the ſoul; and therefore nothing hath no more cauſe to be troubled then this fleſh, this man of ſin, whoſe coming and working is after the manner of Satan, becauſe it knows it ſhall be deſtroyed, when once Jeſus Chriſt appeares: and what cauſe now is there for the creature to be troubled, when all things ſhall work for its good, and for the deſtruction of it's enemies, that ſo the creature it ſelf may be at liberty, and free from all troubles.

But novv that vvhich troubles the creature, ariſes from the darkneſſe in the creature, apprehending the abſence of God; and vvhere darkneſſe is, there vvill follovv the vvorks of darkneſſe; and vvhen darkneſſe hath once had and prevailed in works, then comes trouble; for trouble naturally buds forth as fruit from darkneſſe, therefore darkneſſe may vvell be ſaid to be hel, for he that is in darkneſſe is as in hel, vvhere all troubles ruſh in one upon the back of another, becauſe he ſees not God; and therefore man need have no greater hell, then not to ſee the light of God ſhining in him: and he can have no greater heaven, then to be for ever beholding of, and dvvelling in the light and glory of Gods Majeſty: on the contrary, the fleſh of man, the enemies of the creature vvhich dvvell in man, and and is ſtill in oppoſition againſt man, need have no greater hell, no greater torment to devoure it, then the light of Gods Majeſty appearing to, and dvvelling in the heart of the creature: for *let God ariſe, and his enemies ſhall be ſcattered, Pſal.* 68. 1.

To conclude this ſubject, let me add one thing more from the vvords of the Apoſtle, 1. *John* 1. 3. 4. 5. ver. *That which we have ſeen and heard, we declare unto you, that ye alſo may have fellowſhip with us, and truly our fellowſhip is with the Father, and with his ſon Jeſus Chriſt: and theſe things write I unto you, that your joy may be full.* This

This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſſe at all.

And now my dear friends, this is and hath been the maine drift of my diſcourſe; for what I have ſeen and heard, in and from the Lord Jeſus Chriſt, that only have I here declared unto you; *how that God is light, and in him is no darkneſſe at all*: and ſo according to that ſmall meaſure of life and light in me, I have here ſet before you the light of the Lord Jeſus, how it is carried forth to all things in the world. As firſt, to every thing that is good it appears lovely, but to every thing that is evill it appears hatefull, and deſtructive: This is love and wrath in God: *for one have I loved, and the other have I hated*, and both proceed from a pure and perfect God; and in this God all things appear to be lovely, full of light and joy: but out of this God, that is, in any thing below himſelf, and in any thing but himſelf, there all things appear hatefull, and full of darkneſſe and trouble: and therefore if the creature doth not alwaies ſee himſelf to be one in and with God, he cannot ſee his reſt, and then cannot expect peace but trouble, for he doth not ſee the light of God to be ſhining in him.

Chap. XXV.

God, who is light, is in us, when we ſee him not.

YEt indeed, God who is light is in us, when we ſee him not; yet as a light in a dark lantern hid from our eyes, as *Solomon* ſaith of God in the 2. *Chron.* 6. 1. *That he dwells in the thickeſt darkneſſe*, and *David* ſaith in *Pſal.* 139. 12. *That darkneſſe and light are both alike to him*: he can dwell in both, and it not be hid to himſelf, though he may to us, *for darkneſſe hideth not from him, but the night ſhineth as the day, for darkneſſe and light are both alike to him.*

God dwells in us, as in a cloud of darkneſſe, and is himſelf the ſubſtance of us, though he lie hid at the bottom of us, as the ſubſtance of an oak lies hid in the oak, though the oak hath caſt its leaves: ſo the holy ſeed, which is God himſelfe, ſhall be the ſuſtance of us, *Iſai.* 6. laſt. Wherefore if this ſeed, which

which is God himself appears not in us, and is not apprehended by us, to be risen in us, then darkness prevailes over our own wills, and grows up into a floud of malice and envy, and runs forth with such a force, that it breaks the unity of all things, and breeds in the person of whom this malice is, nothing but destruction and confusion: thus you may see that our trouble arises from our not seeing God to be risen in us, which rising if it were manifested to us, by the agpearing of the Lord Jesus in us, it would then give an end to all our troubles, and so settle the creature into its originall and divine rest, where it should never be moved any more, but should remain in a most satisfied and blessed estate for ever and ever.

And now our troubles being ended, the cause of our troubles which is sin, must be ended also; and sin being ended, then the cause of sin, which is our own wills, vvould be brought into subjection, and our vvills being brought into subjection, to the vvill and povver of God, then the povver of darkness, vvhich before prevailed over our vvills, must also vanish avvay, because it can no longer vvork to inslave the creature; then the devill can no longer accomplish his designs, but is traced and betrayed in all that he doth, being followved and pursued so close, by him that sits upon the *white horse*, in Rev. 19. vvho vvas called *faithfull and true*, vvhose name is the *Word of God*, I say the vvorks of Satan being discovered, and made manifest by this name *faithfull and true*, so that he cannot bring it to perfection, he vvill then be vveary of vvorking, because he can prevaile in nothing. The element in vvhich the devill vvorks and abides is darkness, and he can do nothing but in darkness, for all his vvorks are darkness: and novv this Element of darkness grovving to an end, by reason of light coming on, the vvorks of the devill must cease.

A thief vvhen he goes to steal, vvill most commonly make use of the night, but if he cannot accomplish his design before the day comes, he vvill then give off, or else he must be taken, but if he continue till day, he is taken, and so cast into prison, vvhere he can steal no more.

CHAP.

CHAP. XXVI.

The Devill chained up, and how.

AND now the Devil hath a long time continued his work in the world, of tempting the people, even while ignorance and darkneſſe remained in the world; but now the light appearing, the day coming on, Jeſus Chriſt a revealing, and the Devill having not ended his worke of tempting the people, his work is diſcovered, and he himſelfe taken, and caſt into priſon; you may read thus of Antichriſt in the 2 *Theſ.* 2.

And now this will be the chaining up of the Devill, *Rev.* 20. even a diſcovery of all his workes, when Jeſus Chriſt ſhall come to be revealed in his Saints; for it is ſaid there, that *an Angell came downe from heaven, having the key of the bottomeleſſe pit, and a great chaine in his hand, and ſo laid hold on the Dragon*; Jeſus Chriſt is this Angell, who when he comes into his Saints layes hold on the Dragon, even the whole power of darkneſſe, death and ſin, ſorrow and trouble, (in which the Saints lay before as in bondage) and ſo overcomes it, breaks the bonds, and ſets the Saints at liberty, *Acts* 2. 24. Jeſus Chriſt being raiſed up in his Saints, hath looſed the pangs of death, becauſe it *was impoſſible he ſhould be with-holden of it*: and in *Coloſ.* 12. 13. we may read, that the Saints being made partakers of this light of Chriſt, are delivered from the power of darkneſſe, and ſo tranſlated from the Kingdome of the Devill, to the Kingdome of Jeſus Chriſt, *in whom we have redemption through his blood, even the forgiveneſſe of ſinnes*, unto which Kingdome God in his time will bring all that are his.

And now having ſpoken ſomthing to ſhew you, that the chaining up of the Devill is a diſcovery of all his works, for being diſcovered they are deſtroyed, and his works being deſtroyed he is himſelfe chained up, for when he can no longer worke, he can no longer tempt; and *for this cauſe was the Son of God manifeſt, that he might deſtroy the workes of the Devill*, as you may read, 1 *Joh.* 3. 5, 8. and this deſtruction will

will be wrought at the ſecond coming of Chriſt to the ſoule, when he ſhall come to ſet up a Kingdome in oppoſition to all other Kingdomes, which in Scripture is called the Kingdome of the Father, and is the Kingdome of Jeſus Chriſt in the Spirit; of which Kingdome I deſire to ſpeak ſomething, ſeeing God is pleaſed to go along with me: and for the better underſtanding of it, let us conſider a threefold Kingdome in a threefold ſtate, two of which every Chriſtian is to paſſe through before he can come to the third and laſt Kingdome where he is to ſtay, which is the Kingdom of Jeſus Chriſt in the Spirit, which we call the Kingdom of the Father.

CHAP. XXVII.

Of a threefold Kingdome in a threefold ſtate: And firſt of the Kingdome of Satan in a ſtate of nature.

THe firſt ſtate a Chriſtian is to paſſe through is the ſtate of nature, which every man brings into the world with him, and while he remaines uncapable of being regenerated from this ſtate to a ſtate of grace, ſo long he remaines under the power of darkneſſe, and knowes nothing of the things of God, and this is that which we call this world, and is the Kingdom of Satan; for in 2 *Cor.*4.4. we read, that he is the *God of this world*; that is, the Prince of darkneſſe the Devill, which darkens all appearances of good things: then while a man remaines in the ſtate of nature unconverted, ſo long he remains in this Kingdom of Satan, and is ſubject to the Devil; for *except ye be converted and borne anew, you cannot enter into the Kingdom of heaven, Joh.*3.3. and this is the firſt ſtate a Chriſtian is to paſſe through, even that of nature.

CHAP.

Chap. XXVIII.

The Kingdome of the Mediator, or of Christ in the flesh.

THe second state and kingdome which a Christian is to passe through, is that of the Mediator, and this is the Kingdome of Jesus Christ in the flesh, which a Christian is brought unto so soon as he is converted unto the faith, for to behold Christ as a Mediator between God and him, as in 1 *Joh.*2. 1. and this is his first Resurrection; 1 Tim. 2.5
for he that hath part in this, of him *the second death shall have no power,* Rev. 20.6.
because he hath moved one step towards the Kingdom of the Father, and having made an entrance, he will passe through to the end, for he that begins a good work will perfect it, but while a soule is in this state or in this Kingdome of the Mediator, he sees a mixture of things, something of God, and something of man, something of nature, and something of spirit, for in this Kingdome there is day and night, light and darkenesse, winter and summer, where the soule is sometimes at peace, and sometimes in trouble, for he sees not God clearly but through a veile, and this veile is the flesh of Christ, which a Christian is not to stay in, but to passe through, as in *Heb.*10.20. through the veile his flesh, for all that a soul can see of God here is in formes and ordinances, gifts and graces, as under a veile, which is an imperfect sight, and not as he is in himselfe, *We are now the sonnes of God,* (saith the Apostle) *but we know not what we shall be; but this we know, that when he appears we shall be like him, for we shall see him as he is*: Againe, *we know now but in part,* saith the Apostle, and therefore it is imperfect, but this we know, that *when that which is perfect is come, then that which is imperfect shall be done away*; yet they had the knowledge of Christ in the flesh, which he counts imperfect, for *behold* (saith he) *I presse forwards to perfection,* and doe alwaies wait for the second coming of Jesus Christ in the spirit, in the glory of his Father, bringing all his Saints with him, who will then give an end to this our present and imperfect state, and so overcome all rule, all authority and power for us, both within us and without us; and this is the second state and kingdom which a Christian is to passe through, even this of the Mediator, which is the Kingdome of Jesus Christ in the flesh, which Christ saith, is but a parable; for *hitherto have I spoken to you in parables, but the time cometh that I will shew you plainely of the Father,* and this shewing plainly of the Father is the giving of the spirit, for he shal take of mine, and shew it unto you, *Joh.*16.15. Phil. 3.12, 13, 14, 19, 20. 1 Thes. 3. 13. Zech. 14. 5 1 Cor. 15. 24.

Chap. XXIX.

The Kingdome of the Father, or of Christ in the Spirit.

And having spoken of these two, I shall now come to the third state and Kingdom before-mentioned, which is a plaine seeing of the Father, and this is the Kingdom of Jesus Christ in the Spirit, which exceeds the Kingdom of Jesus Christ in the flesh, and is that which the Scripture calls the *Kingdom of the Father*, for it is the end and substance of all other Kingdomes; for *then cometh the end, when Christ shall give up his Kingdom to the Father*, 1 *Cor.* 15.24. when he shal resign up all unto God in the soule or in the creature, and then will the creature, the bright Image of God, be reduced again into its originall and divine image, where it shall no longer remaine in the image of things, but in the substance it selfe, for it will be as God, seeing and comprehending all things in the Spirit, and then is the Kingdom of the Father set up in the soule, when he comes to see his union with God, so as to injoy himself and all things in God, without the help of any created thing, as the light of the Sun, or the light of the Moon, but sees God himself to be light unto him, and then is the light of the Moon become as the light of the Sun, and the Sun as the light of seven daies, when once the soul is brought to behold all in his God, to see and injoy himselfe and all things in him, above and beyond all forms and ordinances, gifts, graces, and manifestations, duties, prayers and the like, and so sees all these to be made fruitlesse and useleſse unto him, and injoyes God truly and perfectly in himself without the use of all outward means, but sees God himself to have all meanes in himself for the making knowne of himself.

Esa. 24.23
Rev. 22.5.
ch. 21. 23.

Chap. XXX.

The great glory of the Kingdome of the Father.

And this is the Kingdome of the Father, or the Kingdom of Jesus Christ in the spirit, when a soul looks no longer upon the manifestations of God, to take help or comfort from them, but upon God himself: for the soul which is one with God, cannot expect help or comfort from any thing but God, not from any second hand, but the first hand, which is from and by the immediate presence of God with the soul. While a soul remains in the Kingdome of Christ in the flesh, he injoyes nothing of God, but what is through manifestations, and this is not a perfect injoyment, because manifestations do many times fail,

and

and then his injoyment vvith God must fail likevviſe; and this having failed, he muſt then grovv under a ſence of trouble, for vvhere God ſhines not alvvaies vvith his ovvn light, there is and muſt be darkneſſe, and darkneſſe naturally brings trouble; therefore as I have ſaid before, ſo I ſay ſtill, that in this Kingdome of Christ in the fleſh, there is a mixture of light and of darkneſſe, of day and of night, of life and of death, of joy and of trouble, becauſe he ſees God but as in a veil, and not with open face; ſo that in this Kingdom a ſoul is beſet with many enemies, and when Chriſt hath overcome all theſe enemies, then is the ſoule brought to the Kingdom of the Father, where there is no more enemy, neither death nor darkneſſe, ſorrow nor trouble, fear nor unbelief, but where the darkneſſe ſhines as light, & the night as the day, where darkneſſe and light will be both alike, and where the Wolfe and the Lamb ſhall dwell together, where the Cow and the Bear ſhall feed together, the Oxe and the Aſſe ſhall eat ſtraw together, where all the enemies of a ſoul ſhall be at peace vvith him, even the beaſts of the Foreſts, and the ſtones of the field, all ſhall be at peace vvith him, becauſe he ſees himſelf one vvith God in his Kingdome, vvhere all his injoyments are in full, and not in part, vvhere is peace and no trouble, vvhere is light and no darkneſs, day and no night; but where there is one day which is knowne to the Lord, not day nor night, but in the evening time it ſhal be light, and in that day the Lord himſelf ſhall be King over all the earth, for there ſhall be one Lord, and his name one, one God and Father of all; for *when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelfe be ſubject unto him that put all things under him, that God may be all in all.*

1 Cor. 15.
Pſa. 139. 12.
Eſa. 11. 6, 7.
Prov. 16. 7
Job 5.
Zech. 14. 7, 8, 9.
1 Cor. 15. 28.

This is the Kingdom of the Father, and the day of the Lord to the ſoul, it is ſuch a day as the Lord hath made, and it is marvellous in our eyes, it is marvellous indeed, that a ſoul ſhould injoy God without external means; what without prayers, or without preaching or hearing the Word, ſeeing theſe have been the wayes in which a Chriſtian hath walked, and the only means which hath been accounted for a ſoul to come to the knowledge of God, and that he ſhould now come to injoy or know God without all theſe? this is a marvellous thing indeed, to all that know it not, but experience goes beyond all things, therfore we wil be glad and rejoyce in it; this is the day of the Lord, and will be the day of the Lord to that ſoule that comes to injoy all things in the ſpirit, and this was the Lords day to *Iohn* in *Rev.* 1. 10. where he ſaith, he was in the Spirit upon the Lords day, the like was to *Paul* in 2 *Cor.* 12. where he ſaith, he was caught up into the *third heaven*, which was beyond

beyond himself, to the Father, where he heard words unspeakable, more then man can utter, or is to be uttered by any but by God himselfe; and this was a day of glory to both these, it was a day of gladnesse and rejoycing to them in their spirits, not to themselves as one with men, but as one with God, for of such a one will I glory, not of my selfe, saith *Paul*, where he shewes that a man may be taken up out of himself unto God, though he remains a visible body on the earth, and this is a day of rejoycing to that soule, and may well be called the day of the Lord, for he is now present with the Lord, and the Lord with him, he is now at the right hand of his Father, where he is taken up with everlasting delights and pleasures, as *David* saith, *in thy face is fulnesse of joy and at thy right hand are pleasures for evermore*; and this is not one day but many, it is for ever, for it's a continual feast to be ever with the Lord, beholding him in his glory, which that soule is that injoyes God wholly in the spirit; and then is the day of the Lord to that soul when he is thus taken up into the spirit, as *John* and *Paul* was, and this is the Kingdom of the Father as they both had a sight of, as Christ saith, I *will shew you plainly of the Father*, and is the Kingdom of Jesus Christ in the spirit, which some souls shall see and injoy, and be made partakers of before they uncloth this flesh, as the desires of the Apostle was in 2 *Cor.* 5. not that he *would be unclothed, but clothed upon, that mortality might be swallowed up of life*, notwithstanding though he remained in this tabernacle, as you may see in ver. 4. and this will be the greatest joy, and the greatest happinesse a soule can expect here, to be clothed upon, that death may be swallowed up of life, mortality of immortality, that though his person appeares as a visible image here below among the creatures, yet he himself may be in heaven above among the spirits of all *just men made perfect*, in the *city of the living God, the heavenly Jerusalem*, with an *innumerable company of Angels*, the whole *Assembly and Church of the first born, which are written in heaven*, and with *God the Judge of all*, and *Jesus the Mediator*: and this is the last step a Christian is to take, even to the *Kingdom of the Father*, and is at no rest till he hath attained it: thus I have shewed you the several steps a Christian is to take in his progresse to heaven. The first step he takes is out of the Kingdom of Satan, or the Kingdom of nature, to the Kingdom of Jesus Christ in the flesh, or that of the Mediator. The second is from the Kingdom of the Mediator to the Kingdom of the Father, which is the Kingdom of Jesus Christ in the Spirit; unto which Kingdome I commend you all, and so take my leave for the present, upon promise of a further ingagement, with the permission of him *that was*, him *that is*, and him *that is to come*.

FINIS.